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A MAGAZINE FOR GAY LIBERATION

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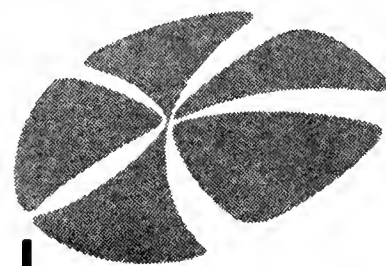
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Body Politic

A MAGAZINE FOR GAY LIBERATION

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homosexuals themselves."
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Stephen Stuckey

Design/Art Direction

Kirk Kelly/Rick Bébout, David Vereschagin

The News

Chris Bearchell

Edna Barker, David Chang, Danny Cockerline, Ed Jackson,
Kevin Orr, Craig Patterson, Gillian Rodgerson,
Richard Summerbell, Ken Tomlinson, Glenn Wheeler
(Toronto News Staff)
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John Allec

Rick Bébout, Rick Archbold, Paul Baker, Danny Cockerline,
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Out in the City

John Allec, Stephen Stuckey

Paul Baker, Nicolas Jenkins, Jon Kaplan, Dayne Ogilvie,
Midi Onodera, David Vereschagin, Andrew Zealley

Columns

Joy Parks, Jane Rule, Ian Young

Letters/Network

Rick Bébout/Chris Bearchell

Layout and Production

Rick Bébout

Edna Barker, David Blair, Cirasella, Danny Cockerline,
William Cooper, John Flack, Paul Hackney, Chris Lea,
Lee Lyons, Michael Petty, Kevin Orr, Donald M. Short,
Colin Smith, Barry Van Elen, Veector, David Vereschagin,
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Gerald Hannon, Ed Jackson, Ken Popert
Victor Bardawill Jr, Mike Kelley, Paul Redford

Promotion

Gerald Hannon, Ken Popert

Subscriptions and Distribution

Gerald Hannon, Robert Trow

Ward Beattie, Bill Brown, Milo Connelley, Martin Roebuck,
Dan Schneider, Bob Wallace, Grant Weaver

Office

John Allec, Robert Barron, Chris Bearchell, Rick Bébout,
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Brad Candy, Mark Caraura, Paul Hackney, Smee Holzberg,
Ken King, Stephen MacDonald, Tim McCaskell,
Alan O'Connor, Donald M. Short, Phillip Solanki,
Barry Van Elen, Ken West

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THIS ISSUE

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Sex, risks and advice 33

As the AIDS epidemic gradually becomes more widespread, many of us are seeking advice about sexual practices that will reduce the risk of disease. And that advice abounds. But how do the people giving it decide what to say? And how should we decide what to believe? Rick Bébout probes for firm answers — and discovers that there are very few to be found.

The agony and the ecstasy 38

In an excerpt from his forthcoming book, *Urban Aborigines: Celebrations of Leather Sexuality*, Geoff Mains investigates endorphins and opioids, chemical elements of the body which may account for everything from how pain can be manipulated into pleasure to why pigs love rolling in the mud.

Violence, the media and the police 9

Is violence really increasing, or are the media simply looking for sensational headlines? Does more policing mean less violence? Or simply bigger police budgets? Chris Bearchell and Danny Cockerline analyse some theories of the causes of violence, and find that social problems can hide under the cloak of psychological theories.

British Columbia: "restraints" or chains? 6

Following the troubled truce between Premier Bill Bennett and 80,000 workers which narrowly avoided a general strike, Richard Summerbell examines the confrontation and weighs the consequences when a government committed to meanness tests the energies, priorities and pride of a gay community.

"Oh Cisco!" "Oh Pancho!" 55

Join Clint and Clark and Igor and Dracula for a romp through movieland in a Back Page full of new poems by Ian Young.

Jane Rule in Winnipeg

In a city of hard social realities, novelist and TBP columnist Jane Rule finds a strong gay community in proud possession of "the most attractive gay centre I've been in" — and possessed, themselves, by an energy and commitment that makes their accomplishments something which larger cities in Canada might envy. In *Network*, our regular collection of news and listing of community groups all across the country, beginning on page 16.

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Ian Young had to scoot off to Edmonton this month before he was able to deliver his regular "Ivory Tunnel" column. But he did present us with a page of poems instead....

The cover: The harness and chains are a detail from a photo by Jim Wigler in Issue 68 of *Drummer* magazine, and is reproduced by kind permission of both. Design: Rick Bébout and David Vereschagin.

LETTERS

Morality, religion and sex

I read with interest Peter Millard's article "In Search of Our Own Morality" (*TBP*, October). As one with a philosophy background, I have on several occasions begun research with the aim of developing a "gay ethic" or even a "sexual ethic." I have, however, been thwarted each time by the realization that I cannot find anything about sexual conduct, straight or gay, which distinguishes it ethically from any other important interaction. Consequently, I have been unable to develop an ethic peculiar to sexuality or, more specifically, gay sexuality. Honesty, promise-keeping, etc, seem to be the same whether in the context of sexual activity, business or public policy formulation.

The contrast is not that Mr Millard's "liberal humanism" lacks a sexual ethic whereas Christian fundamentalism has one; rather, it is that Christian fundamentalism, and in fact most of western culture, sees sexuality as fundamentally different from any other human activity, and that part of that fundamental difference is its inherent evil nature. Indeed for many, the evil of sex eclipses most if not all other evils. Yet it seems to me that a commonsense evaluation of sexual activity, without metaphysical or theological prejudice, will not uncover any ethical parameter which uniquely sets it apart from other human activities.

As for Mr Millard's young questioner, Kant's *Critique of Practical Reason* and/or J S Mill's *Utilitarianism* are far more clear and to the point than anything from a fundamentalist exegete.

Marshall R McClintock
Richland, Washington

It was with great interest and hope that I read the article by Peter Millard on developing a gay morality, but I was left with the feeling that very little had been said that has not been said before. Many gays, secular and Christian, recognize the need for a moral code for the community, but from where is such a code to come? A system of beliefs and principles by which to live our lives cannot be formed within the pages of a periodical. Nor can it be drawn from our own experiences alone.

When I first came out, I was told that my concept of fundamentalist morality no longer applied to my gay lifestyle; that part of liberation was the freedom I had been given to "love" many people. I believed what I was told and the dichotomy of trying to live my life as a liberated gay male and a Christian almost destroyed me emotionally and spiritually. As a gay Christian I am still subject to the authority of God, the teachings of Christ and, yes, even the writings of St Paul. It is time we came down from our lofty humanist towers and admitted that maybe all the answers are to be found in ourselves.

Is the problem that we as gays cannot refute the arguments of the fundamentalist Christian because we actually believe, despite all our proud posings, that we are living in a state of sin and are viewed by society and God as being unworthy of full acceptance? Is that not a manifestation of homophobia within

ourselves? As gay Christians, we must support our brothers and sisters in the search for a moral code, to show them that we can celebrate our sexuality and Christianity without fear and guilt. The traditional church may have rejected us; our God has not.

Paul Weeks,
Christian Education Department,
Metropolitan Community Church
of Toronto

As someone who has presumably been exposed to nothing more than a few minor sexually-transmitted "inconveniences" in the three years I have asserted my gay lifestyle, I would like to respond to Peter Millard's discourse, "In search of our own morality" (*TBP*, October). My opinions might seem odd in light of my contribution to the July/August issue ("Men looking at men looking at men").

It seems every time "gay" and "morality" are used in the same sentence, we get our backs up. Habitually promiscuous gays view any discussion of morality as a throwback to the societal standards of "community tolerance" we've been trying to change for fifteen or twenty years. Those who are involved in a monogamous gay relationship often put themselves up on pedestals. Both these groups tend to overlook the expanse of middle ground. "Tricks" and "lovers" seem to forget there is such a thing as, for lack of a better word, a "fuck-buddy."

"Fuck-buddy" arrangements may not seem as intimate as monogamous relationships, but for people who cannot or will not commit themselves to one partner, they can be very rewarding. These "sexual collectives" are becoming more and more commonplace in American cities these days, and I've noticed a classified ad in *TBP* for such a collective.

I have heard it argued that promiscuity represents the things gays have been fighting for. Well, let me put it a little differently — surely we have the right to sleep with whomever we please, be that a life of monogamy, "fuck-buddies" or "tricks." Instead of writing guidelines or principles for the gay community, however, we as individuals can examine our own lives to see whether or not we are doing what we are doing as responsible persons.

I was pleased Millard wrote, "Christian gay people have gone a long way in developing (ethics) of their own." It's been my experience through the Metropolitan Community Church of Toronto that most sexual ethics are developed on an individual basis, tempering our interpretations of the Bible, the Holy Spirit and "gut reaction." So, rather than being condemned by the church for something as personal as my sex life, I am able to establish a set of personal do's and don'ts. What is wrong, according to my individual ethics, is not necessarily wrong according to someone else's. I have enough work keeping my own morals in check without trying to scrutinize those of another person.

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"I have enough work keeping my own morals in check without trying to scrutinize those of another person."

that, as a gay community, the *only* acceptable lifestyle is a monogamous one. A little self-examination, however, is something I sense many of us could find useful.

Above all, we must not lose sight of the fact that, as the post-Stonewall gay liberation movement, we are still maturing.

Ken Chaplin
St Catharines

Broadway-basher responds

Two things should be clarified concerning my review of *The March of the Falsettos* (TBP, September, and Letters, TBP, November).

First, it is hair-splitting to argue that *Falsettos* never appeared on Broadway, and that my criticism of the show as nauseatingly Broadway is, therefore, somewhat irrelevant. I class any show as too Broadway if it's main purpose is to make a lot of money by appealing to the largest audience possible. In my review I suggested that perhaps the show might be enjoyable if one happened to catch it "in some dingy café on the East Side." I was referring, in fact, to the run of *Falsettos*, which I am fully aware did not occur on Broadway. But the point is that I, as a Canadian experimental artist (if that doesn't sound too pretentious) am more interested in new forms and structures than in time-worn, imported New York models. Perhaps this is my bias.

Secondly, and this I feel even more strongly about, I staunchly oppose Mr Fischer's (and everyone else's, it seems) contention that theatre (and I presume art in general) must have as its sole purpose reaching the largest possible audience. It's nice to communicate with a large audience, and I am always happy when my work does. But to make this the soul (purposeful pun) reason for creating art is heart-numbing. I am interested in defining something which might be called homosexual sensibility or camp culture, or just in expressing us. We suck cock, don't we? We get AIDS don't we? We have a tendency to be more promiscuous, don't we? I guess I feel that these basic physical facts not only tend to separate us from society as a whole, but tend to encourage us to form our own culture. I think that being gay is something which is very different from being straight, and which should be explored in all its differences without hiding anything from grandmas. I find that intelligent, mature grandmas appreciate this attitude, and with all due respect, Mr Ralstan, some of my best friends are, you guessed it, grandmas.

Sky Gilbert
Toronto

Kootenay lessons

Very interesting article by Michael Wellwood ("Out in the Kootenays," TBP, September). I was born and raised in that country and have travelled and worked there.

What Michael says about gays in the closet in small towns is only too true, and this is a real problem which prevents contacting them or others in any area. I

have written hundreds of letters in response to ads in various papers and mags but sadly have had very, very few replies. There seems to be some deathly fear of contacting a group or another gay person who may not appear to be Mr Right, as if there were such a thing.

I have talked to many gays and even in Vancouver the attitude is I'm OK, fuck you, I don't need any group or anything else, such as a provincial newspaper, such as TBP.

From what I see, the greatest need in the gay community is *unity* and some organization to attempt to bring this about. There is a multitude of gay organizations in Vancouver. To what end? It seems that gays are so splintered and unable to develop any kind of common bond or purpose. What is needed to bring this about? Probably some swift and severe police action by the present benevolent element that was recently elected by the religious, right-wing majority, and that has launched its reign of terror in Victoria.

Is our attitude, "When the time comes, I'll get out and do something?" Well, that is no doubt what they said when Hitler took power, only when the time came it was too late to do anything. Had the masses moved to stop the dictator, he would never have entrenched himself as he did. The same goes today. One does not have to parade wildly into the streets, but this seems to be the first thing that enters one's mind when organization is spoken of.

More important, there must be a strong gay-based organization throughout the provinces and the country on which to establish various programmes like education in social, medical and legal areas.

Les Green
Burnaby, BC

Lawyerly thanks

Now that all the criminal trials and appeals for *The Body Politic* are ended — at least for the time being — I want to express my admiration to the staff of *The Body Politic* with whom I have worked for the past few years. Dedication to journalism and to the gay community deserves that respect and admiration that it has engendered in all of us in the law office of Ruby and Edwardh.

I would like, through you, to express my appreciation to the gay community as a whole for the financial, political and moral support that have enabled all of us to continue with the fight for so many years. I know the sacrifice that it involved for many. I know of no other community so capable of rallying on issues of principle in time of need.

Thank you.
Clayton C Ruby,
Ruby and Edwardh, Barristers
Toronto

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BC's gay community copes with coalition politics in the new depression

Will Solidarity be restrained?

Some years ago, the *Wall Street Journal* ran an article calling British Columbia "the Chile of the North." This was the New York business community's way of serving notice that they had found similarities between the commies of the south, as represented by Chilean leader Salvador Allende, and those of the north, as represented by the NDP premier Dave Barrett. It's too bad the *Journal* has never done a follow-up: BC, in its inimitable way, seems to have kept perfect pace with its southern-hemisphere twin. But now, instead of an Allende at the helm, it has a Pinochet. And that, as everyone knows, makes some British Columbians profoundly uncomfortable.

As I write this, the pots have just stopped banging for the first time in fourteen days. Over 80,000 BC workers, on strike mainly as a protest against draconian new legislation, have only just managed to squeeze sufficient concessions out of premier Bill Bennett to avoid the prospect of a general strike. Government employees began the showdown November 1. They were followed on November 8 by the public school and college teachers, and on November 10 by Crown corporation employees. For the teachers, it was the first strike ever, and it was an illegal one: their contracts do not expire until December 31. Also illegal would have been the next three scheduled additions to the gigantic protest: the walkout of municipal and transportation workers on November 14, of BC Hydro workers and bus drivers on November 15, and of health care workers on November 18. BC, like Chile, is now familiar with anti-government outrage on a grand scale. Even though what labour calls "a truce" has been declared, much of the outrage, like the legislation that prompted it, still lingers on. And caught between partially-placated unions and a still-hostile government are the province's lesbians and gay men.

By now, most Canadians know what has made so many British Columbians irate. The ruling Social Credit party won re-election in the spring on a platform that consisted of a single word: "restraint." To people in a province hard-hit by recession, it was a word that bespoke common sense — particularly coming from a government whose chief source of revenue — timber stumpage — was simply not paying the bills. But the "restraint" that the government delivered in its July budget couldn't have been more unexpected. What was impressive was not so much the things that were restrained; instead it was the things that, in true Reaganomic style, were unleashed from restraint.

Foremost among these was the government itself. It introduced a bill ("Bill 3") that would allow it to fire its own employees and other public-sector workers in massive numbers, without cause, and without regard for seniority. It also freed itself from a number of social programmes and helped itself to many of the powers of local school boards and regional municipalities.

Similarly unrestrained were BC's land-

lords, who, under the terms of a new Residential Tenancy Act, were to be allowed to evict any tenant without cause, and to raise rents to whatever the market would bear. British Columbians inclined to racism and bigotry also got a break: a new Human Rights act disbanded the provincial Human Rights Commission and replaced it with a nearly powerless government-appointed council. Crown corporations were freed of the committee that oversaw them, private companies were rid of the consumer complaints office. And so on. Some of these measures were designed to save the government substantial amounts of money; others were merely exercises in right-wing political cosmetics. For example, some government forestry employees who were laid off were immediately rehired — as private contractors, at a higher rate.

Right from the beginning, the government made it clear that the opponents of gay civil liberties were prime candidates for unrestraint. Health minister Jim Neilsen struck the most telling blow late in the summer, when he cut off funding to the Vancouver Women's Health Collective because the local Lesbian Information Line was operating independently on its premises. North Okanagan MLA Don Campbell used this event as an occasion to soliloquize in public about the outrageousness of giving taxpayers' money to lesbians. Even before any homophobic moves or remarks had been made, though, a section of the pro-

vincial Human Rights Act often interpreted as offering limited protection to gays was quietly removed.

In response to the legislative onslaught, two broad-scale resistance groups rapidly emerged: the union-based Operation Solidarity, and the more all-inclusive Solidarity Coalition. Since its inception, the latter has contained an active lesbian-and-gay caucus led by Stuart Alcock of the Vancouver Gay Community Centre, and by lesbian activist Donna Lee. Operation Solidarity, led by BC Federation of Labour president Art Kube, has been instrumental in organizing the escalating strike action and debating the government in public. The more loosely organized Coalition, besides sponsoring several massive demonstrations, has taken on the task of making sure non-union issues remain on the agenda. Pressure from Coalition members resulted in an announcement by Kube November 3 that strikers would demand revisions in educational funding and human rights bills as conditions for returning to work. After James Matkin, head of the Employers' Council of BC and a spokesperson for all BC's major industries, referred to this unprecedented ultimatum as "guerilla democracy," and "blackmail," Kube modified his demands. As striking workers went back to their jobs November 14, it appeared that the settlement had included only the most meagre concessions to those concerned with non-labour issues. According to Operation Solidarity spokespersons, all that had been salvaged

was a "reasonable assurance" from the government that "the concerns of the Coalition will be discussed."

In the gay and lesbian community, the effect of the showdown has been profound. Many gays dutifully spent time on the Operation Solidarity picket lines, or refused to cross lines in order to go to work. Gays also came out in large numbers to anti-budget demonstrations, and some left lucrative employment or took on a second full-time job in order to help push off the anti-government tabloid *Solidarity Times*. On the other hand, according to Don Durrell, a programmer with Vancouver's gay television show, *Gayblevision*, many others began "diving back into the closet at an alarming rate."

Durrell and his fellow programmers had their noses rubbed in this new feature of BC life at a public meeting in Vancouver October 16. Organized by the Lesbian and Gay Caucus of the Solidarity Coalition, this "Speak-out against the budget" attracted about 200 people. *Gayblevision* set up its cameras and began to film invited speakers from gay and non-gay segments of the Solidarity Coalition. Soon, however, one of the biggest topics of concern in the hall was the presence of the TV cameras. As the meeting opened up to speakers from the floor, anxiety mounted: members of the audience realized they might be included in shots of speakers at the floor microphones. After what *VGCC News* writer Fred Gilbertson calls "a lot of unpleasantness," the TV crew was asked to leave.

When Durrell speaks about the incident now, he is resigned, but detectably bitter. "Ever since the budget came down in July, we've been finding it very difficult to cover events. For the past three years, for instance, we've had a good relationship with the (gay) West End Softball Association, and we've had a good time filming them at the Vancouver Gay Summer Games. Now, though, their people have changed. This summer, we were asked not to film their team — just to film teams from out of town." The changes have taken their toll on the show. "Very few people now are willing to have their face and name on TV. We've found that we can't continue — we have very few members, and very little support from the community. If you want my own personal opinion, in fact... I don't think we have much of a community left here."

Gayblevision's November 7 show was almost certainly its last. Durrell and his partners have embarked on a new show, *Pacific Wave*, devoted to exploring "alternative lifestyles." Its first episode will feature gay ceramic potter Gary Merkel. Durrell concludes, with only a trace of nostalgia in his voice, that "this doesn't mean the end of *Gayblevision*. If someone wants to do the show, the time slot will be there..." But no one has stepped forward to take up the offer.

If all this "fear and loathing in BC" seems strangely familiar to the reader, perhaps it should come as no surprise. Somehow, the whole crisis — conservative government, adamant unions and frightened minorities — is all too typical of politics in an economic depression. With Conservative leader Brian Mul-



The end of the line at Ville Marie

MONTREAL — Ville Marie Social Services has cut adrift its Gay Project, the country's only publicly-funded gay counselling service.

As of November 1, the remaining paid social-worker position in the gay project was abolished. The volunteer-run project itself was forced to become an independent organization and is now called Gay and Lesbian Social Services (GLSS).

Both Bill Raso, a member of the project's advisory board, and Joanne Stitt, the last social worker to occupy Ville Marie's gay position, see the move as a response to pressure from the provincial Ministry of Social Affairs. The ministry would like to see as many social workers as possible in FAMCHAT (family, child, adult) positions, thus reducing the client caseload to those who fit the very traditional mold of social service recipients.

Ville Marie has issued guidelines

which state that only those who lack immediate means of physical survival, or are a danger to themselves or others, or are youths in danger of physical or sexual abuse can be referred to a social worker. "How can they justify it?" asked a frustrated Joanne Stitt. "How can they justify just throwing these (other) people to the breeze?"

GLSS volunteers can no longer refer people directly to Stitt, but have to send them through Ville Marie's general intake procedures, where, according to Raso, "there's a chance they'll end up with someone who isn't as understanding of gay people. We can no longer assure people they can see a gay social worker."

GLSS has been granted a small breathing space: they can operate out of the facilities they now occupy for another year. "They're easing us out the door," says Raso, and the organization's volunteer base is going to have to expand to cope with the need for community, rather than public, funding. Anyone who wishes to help is asked to contact Gay and Lesbian Social Services, 5 rue Weredale Park, Westmount, QC H3Z 1Y5.

Kevin Orr

ronery preparing to bring a strongly Reagan-tainted philosophy to federal power in Canada, it's none too soon for gay communities outside British Columbia to begin to understand the stresses they will encounter if BC-style legislation spreads. When times get tough, it seems, many voters instinctively feel that a lack of social control is the root cause. This social laxness allows people the luxury of destructive antagonism: unions can strike for unreasonable wages, and minorities can demand limitless new "rights" without regard to the public interest. The weakness brought about by the narrow-minded attachments of "special-interest groups" prevents groups with more expansive interests from stepping in to improve the situation. These "broader-interest groups" are the interest groups of the powerful — chiefly businesses and government. The motto of recession-era reaction, if anyone were honest enough to voice it, is "give more control to the controllers." (Politicians less cagey than Bennett sometimes come close to admitting this: Saskatchewan premier Grant Devine, for example, recently defended a new labour bill by saying it would encourage investment "because it takes power away from the labour bosses.") In such a political climate, the

thought that the powerful may have had some responsibility for creating the hard times crosses the minds of but few people. If there is weakness, surely the strong are not to blame.

Bennett, like many politicians before him, has stepped in to take full advantage of the situation. In tune with the

times, he has set himself up as a "controller" on a grand scale. Opposition leader Dave Barrett, who was expelled from the provincial legislature during one of the Socred government's assaults on parliamentary procedures, has picked up on the hubris that colours Bennett's public image. Recalling that his NDP administration in the early '70s altered some legislation after public protest, he asked a radio interviewer, "but did I look in the mirror and say my manhood is at stake?" But Bennett, if he wishes to maintain his new macho image, can never admit being wrong or be seen to be defeated. At worst, when forced to back down by a "non-elected group," the most contrite posture he can assume is one of magnanimity. Which may be why, as the strike ended November 14, he refused to concede to reporters that he had given in under pressure, and instead spoke about unions starting "down the road to consultation" rather than the road to confrontation.

In a hard-pressed minority community, the appearance of such a leader is enough to cause a certain number of people to panic. Amongst gays, there is bound to be some re-building of closets — no doubt with good effect on the lumber industry. As the reality sinks in that gays may have little prospect of short-term gain either through "consultation" or confrontation, a certain amount of desperation invariably develops. In this situation, even a group as well-established as the Vancouver gay community can be seriously shaken by a

single acrimonious public meeting. If nothing else, the BC experience should serve to warn gays elsewhere not to be shocked if internal dissension develops when the crunch hits. Infighting is a product of a sense of powerlessness — as Yasser Arafat would no doubt be the first to affirm.

In BC, members of the gay community are doing the only thing anyone can do in response to the situation: they are carrying on regardless. As Tim Agg of the Lesbian and Gay Caucus says, "the overall momentum of the Coalition is so great that even though one day there seems to be a setback, the next day things are just barreling on again." Now most BC gays are hoping that the momentum that began when the government employees went on strike can be maintained until some facsimile of human rights protection and tenants' rights is re-established.

At this point, it's impossible to tell if the government will in any way respond to the sentiments of the Solidarity groups on non-labour issues. It may be that what the groups got on November 13 — a few concessions for unions and a "consultative process" — will be all they are going to get. But no matter how the challenge to the Bennett government ends up, BC gays and lesbians will be substantially responsible for any good that comes out of it. Even in the worst and most repressive of times, fortunately, there are some people who are not so easily "restrained."

Richard Summerbell

TRIAL BY MEDIA

Council condones cops' spying in washroom arrests

ORILLIA — The city council of this Ontario city has refused to chastise the local police department for the methods of investigation it used to bring charges of gross indecency against 28 men.

Alan Borovoy, general counsel of the Canadian Civil Liberties Association, asked council October 24 to express its public disapproval of the use of hidden video cameras which recorded activities in the public washroom of the Orillia Opera House.

The police investigation and arrests, announced at a press conference in early September, have resulted in a major discussion about the ethics of releasing names of people charged with criminal

offences. Most of the men charged in the Orillia investigation are married and the media coverage has caused major disruptions in their lives (see *TBP*, Nov).

Calling the operation "an exercise in gratuitous voyeurism," Borovoy asked, "How could (the police) justify such intrusive snooping on the completely innocent washroom users? To what extent did innocent excretion occupy police surveillance?"

"In the main," he said, "the cases appear to allege little more than unorthodox sex acts on the part of willing and

"Voyeurism": lawyer Alan Borovoy (inset) criticizes surveillance in Orillia washroom

consenting adults. So long as the object of the exercise was to prevent the acts rather than torment the actors, it would not have taken much ingenuity to devise a more appropriate response."

City council refused to discuss Borovoy's request. Mayor Pat McIsaac summed up the general feeling of council members: "It is a police matter. It's before the courts. It's out of place to discuss these issues."

Orillia city council apparently is not noted for its decisive actions and strong stands. *The Orillia Sun*, a local weekly, commented wryly in an editorial: "It is hard to believe that the lacklustre group representing us at city hall would ever have the intestinal fortitude to stand up to its own police department."

Ed Jackson

Sex offence charge disrupts Gay Unity

NIAGARA FALLS — Niagara Regional Police have laid sexual assault charges against the area's most visible gay activist, paralyzing the local gay organization here.

Police arrested Tim Veysey, coordinator of Gay Unity Niagara (GUN), October 26 and charged him with sexual assault with a weapon. Police allege Veysey is responsible for the October 6 rape of a 15-year-old male. They say the assault took place when the victim, who was walking along Montrose Road around midnight, was stopped and ordered into a nearby field.

Veysey maintains he not only doesn't know the victim, but he has never met him before.

On October 12, two weeks before Veysey's arrest, police issued a plea to the



public for assistance in solving the assault. They described the suspect as a 30- to 40-year-old man with a moustache, and also described some fairly common clothing worn by him. It's a description that's vague enough to match about half the Niagara police force, and also happened to match Tim Veysey.

Veysey, who works for the Niagara Frontier Humane Society as an animal control officer, was arrested while on duty. He was held in custody for the next two days.

His home was raided the day of the arrest. Les Beu, who has lived with Veysey for two years, came home during the five-hour raid. Officers took away several cartons of clothing and other personal effects, and took Beu to the police station for questioning.

When they got there, Beu panicked because of recent allegations in the Niagara area of people being beaten while in police custody. Beu says he was not physically harmed by the officers who questioned him, but they did tell him that, if he didn't cooperate, Veysey would be sent to Kingston penitentiary and "you'll end up with a dead lover." And, if he did cooperate, they said they would see to it that Veysey got psychiatric treatment instead. The officers repeatedly accused Beu of lying, and on the way out, one of them told him, "You look at my face, 'cause we're going to get you on some charge."

The day after the arrest, while Veysey sat in jail, the *Niagara Falls Review* ran a front-page story headlined, "Sexual assault charge against Gay Unity boss." As well as printing his name, the *Review* also printed Veysey's mug shot, his home address, and a comment from his employer, the humane society president, who said, "This is not a good situation as far as our (the society's) profile in the community goes." Later that night, people showed up at Veysey's front door, jeering and threatening to kill Beu, who was at home alone.

After a bail hearing on October 28, Veysey was released on his own recognizance on the condition that he live at his parents's house (he's 36 years old) and that he not be out after 10 pm. His lawyer, Peter Kormos, convinced the court to order a publication ban on evidence at the hearing. There are far less stringent regulations on the admissibility of evidence in bail hearings than there are during a trial, and he says he didn't want the media to link Veysey to unprovable allegations. Kormos was pleased that he was able to get his client out of custody, explaining that the Crown attorney resisted vigorously despite the fact that Veysey has no criminal record.

Police laid additional charges against Veysey, November 4, linking him to sexual assaults on two other men which are alleged to have occurred more than two years ago, on August 17, 1981. Five more charges have been added to the one laid at the time of the original arrest. In addition to the charge of sexual assault with a weapon, Veysey now faces an additional two counts of sexual assault, two counts of gross indecency and one charge of use of a weapon during the commission of an offence. All are indictable, and the maximum penalties

— for each offence — are between five and 14 years imprisonment.

At present no information is available about the nature of the assaults alleged in the new charges. It is not known, for example, whether they happened at the same time or at different times of the same day. Nor is it known how old the victims are. And it's not known what evidence police are basing any of these charges on. Veysey says he doesn't recognize the names of these victims either, "and I'm someone who knows a lot of people in this area."

The arrest of such a key figure in GUN has apparently had a profound affect on the organization. Although the group decided to go ahead with a dance planned for the following weekend (an important social activity in an area offering a limited number of gay parties), fewer than half the usual number of people showed up. Several who didn't attend expressed the fear that police would raid the dance. The gay phone-line, which was located in Veysey's home, has shut down. GUN members also voted to cease publication of the organization's newsletter, although the Coalition for Gay Rights in Ontario will help get one issue out to inform members of the current situation. Veysey resigned his post as the group's coordinator and Beu resigned as co-coordinator, both saying they will be too preoccupied in coming months with the defence. Treasurer Kevin Kendricks also resigned. So far, no one has come forward to fill the vacancies.

All that remains are plans to continue holding dances, with one slated for Christmas and another for Valentine's Day.

The region has no other gay organization and offers only one predominantly gay bar between the Canada-US border and Hamilton.

A trial date on the original charge has been set for April 30. The six remaining charges will be heard May 1.

Kevin Orr □

Publicity punishes men cleared by court

ANTIGONISH — White knights in shining armour come to mind when you listen to Claude Vickery of CBC Television, Halifax. "We were fulfilling a public service in publicizing the names of those charged. There were a lot of rumours going around and a number of people in Antigonish were, if you will, cleared by the (media) reports," the reporter says.

Antigonish is a fishing, farming and forestry town of 5,000 people just across St George's Bay from Cape Breton Island, in Nova Scotia. Claude Vickery drove here from Halifax several times this summer and fall to cover court proceedings against five men. Three of them were from Antigonish and the other two from Bras D'Or, a small Cape Breton community. They were charged with gross indecency after RCMP officers picked up a 14-year-old boy drinking rum outside the home of one of the men. The boy, who was charged under the provincial Liquor Control Act, bragged to the officers about the number of men with whom he'd had sex. This resulted in the five being charged last July with contributing to the delinquency of a juvenile. But those charges were stayed on August 23 by the provincial attorney general's office, and replaced by more serious — and potentially more humiliating — charges of gross indecency.

"I think the attorney general's office had great problems with the first charge," says Halifax lawyer Joel Pink, who represented three of the men. "It would be hard to contribute to the delinquency of a juvenile if the juvenile was a delinquent before he came to Antigonish. That, I expect, is the reason the original charges were stayed."

When the case finally came to trial on November 4, the crown elected not to

proceed with the charges against three of the men. The charge against another was dismissed and the fifth was found not guilty. But by then it was too late. The names of the five had already been blabbed across the land by local radio and television stations and newspapers.

The five had been arraigned on the first charge in early July and it was then that their names were made public. The boy, who has since turned 15, could not be named because he was younger than 16 years of age. Judge Patrick Curran also planned, however, to clear the courtroom when proceedings began again in September. Curran had been persuaded by letters from the Crown attorney, saying the mental health of the boy would be endangered if he had to testify in a packed courtroom.

Claude Vickery dashed from the courtroom to get legal advice, and rushed back to argue that barring journalists would contravene the Charter of Rights guarantee of freedom of the press. Curran continued to bar the public but allowed Vickery and two other reporters to stay, instructing them to report no evidence that could identify the boy.

Pink, who snuck his clients into the courtroom through a side door in order to avoid TV cameras lurking outside, argues that only the interests of gossip mongers are served when people are tried and convicted by the news media. "Irreparable harm has been done to the accused. I can see nothing wrong with saying five men were charged with gross indecency and releasing their names after they have been convicted. But as a member of the public I don't need to know who they are until they have been convicted."

Two of the men have been forced to move away from Antigonish, one has been fired from his job and at least one of the men has received harassing telephone calls.

Some white knight. Some public service. Glenn Wheeler □

AIDS

Ontario removes Haitians from list of high-risk groups

TORONTO — Haitians have been removed from the official list of groups of people known to be at risk of developing AIDS by a committee advising the Ontario government on medical and social issues surrounding the syndrome.

The decision, made at a meeting of the Ontario Advisory Committee on AIDS November 9, represents the first tentative official acknowledgement in Canada that the too-hasty designation has caused devastating social and political repercussions for the country's Haitian population. A similar action was taken in late summer by the New York City health department.

A public statement by the committee explained that because there are no known or reported Haitian AIDS cases in Ontario, and because there is no epidemiological evidence to support the continuing designation, Haitians will henceforth be classified as a group "having no known reasons for being at risk of developing AIDS."

Dr Evan Collins, a gay doctor, and Patrick Philippe, president of the Haitian Ad Hoc Committee on AIDS in Toronto, attended the provincial meeting as non-voting observers, although the exact status of representatives from affected groups has yet to be decided by the committee. This is apparently due to reluctance on the part of some of its members

to acknowledge that the group's mandate should include social, as well as medical, issues.

The committee is also reported to have agreed to change the controversial phrase "high-risk group" to "specially affected group." The new designation will continue to apply to sexually active homosexuals, intravenous-drug users and hemophiliacs. The original phrase has been criticized by gay and Haitian organizations for being easily misinterpreted to mean that members of the groups are at risk of infecting others, rather than indicating that they are more likely to develop the syndrome. Community spokespeople have pointed out that imprecise medical categories, once made public by the media, can have a stigmatizing effect and serve to provoke homophobic and racist prejudices. The unscientific linking of epidemiology and nationality is particularly lethal, and the Haitian communities in Canada and the United States suffered greatly during the AIDS media panic last summer. Juggling with labels cannot begin to undo that damage.

Out of 50 AIDS cases reported in Canada as of October 31, 18 are Haitian, according to Dr Gordon Jessamine, head epidemiologist of the Laboratory Centre for Disease Control in Ottawa. This represents 36 percent of the na-

tional total, a much larger proportion than the American figure of five percent of that country's more than 2,400 reported cases.

All of the reports of Haitians with AIDS in Canada have originated from Montreal, which has a sizeable Haitian community. Of this total, only two people have admitted having had gay sexual contact. Less than a quarter of the province's 24 AIDS cases have been identified as gay. There are now seven women in the cross-Canada total. Of them, four are Haitians.

Dr Jessamine said the National Advisory Committee on AIDS, the federal equivalent of the Ontario body, has also discussed the reclassification of Haitians. No official announcement of the name change has been released as yet, but Jessamine said the new category would likely be: "risk factors undetermined, but under investigation."

In addition to the Haitian cases not linked to any known means of transmission, there have been seven other people with AIDS in Canada who exhibited no known risk factors. The growing number of such cases, along with the belated changes in official nomenclature, will make it increasingly difficult for the media or the public mistakenly to identify AIDS as exclusively a gay or Haitian phenomenon. Ed Jackson □

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Violence: what's the price of "protection"?

A full-colour, full-page photograph of an elderly woman with both eyes blackened — the work of muggers — peers out at commuters from the front page of Toronto's morning tabloid. The *Sun* knows the long-standing wisdom that violence sells newspapers. They're just a little more crass about it than most.

One could be forgiven for concluding, after a lifetime's consumption of daily papers and TV viewing, that violence has been steadily increasing since the dawn of time. That it has never been worse. But the picture of violence the media paints is neither accurate nor complete. Is the here-and-now really more violent than the slaughter a decade ago in Vietnam? Is starvation — a form of systematic violence seldom acknowledged as such by the media — any less horrible than the random muggings that get front-page headlines? Can violence be claimed as a sign of increasing breakdown of the social contract when, as a recent *Time* cover story reminds us, the expression "rule of thumb" refers to an implicit clause once in that contract — that a man was entitled to beat his wife as long as he used a rod no thicker than his thumb?

True, police accounts show the crime rate slowly climbing (never so fast that it would look like they're failing to do their job, mind you). But police statistics have never given a complete picture, either. To begin with, they can only reflect reported crime, which automatically excludes many cases of child- and wife-battering. And the police have their own reasons for accumulating the data they do. Like the media, they are not without a financial interest in the picture they present: a higher crime rate justifies bigger police budgets.

Whether or not the police/media view is responsible for creating the impression that violence is on the rise, or whether or not it is even useful to try to measure violence in such terms, it is nevertheless understandable that people want to do something about the violence that does exist. But among those things that might be done — even among those things that seem logical — are "solutions" that don't work. Or worse, contribute to the problem.

Before determining what can be done about violence, it is necessary to understand its source. A view that is upheld by much of the police/media hype is that violence results when the inherent nature of the species is allowed expression by permissive societies. The less control society exerts, the more likely people are to succumb to their baser natures. Such a biological explanation gives rise to a psychological analysis that violence is caused by uncontrolled, sick individuals. The solutions to violence that these analyses pose include therapy (or if this is not enough, incarceration or even death), stricter morality and larger doses of law-and-order.

This view that human beings are inherently violent obscures the fact that violence is rooted in the way society is structured. People react violently when they are threatened by their environment. Or when they *think* they are threatened. Or when they are frustrated — often by our economy's denial of the means to meet their daily needs with dignity.

The psychobiological view sees violence as a simple problem with simple



solutions, but violence, like the rest of life, is a complex phenomenon. Even the attempt to divide violence into public and private categories is not without its problems. The September 5 *Time* cover story included rape in its definition of private violence: as many as half of the women who have been sexually assaulted were at least acquainted with their attackers, the magazine points out. But the other half, obviously, are attacked by strangers. This privatization of violence has served to perpetuate it by protecting it from public scrutiny.

The *Time* feature is a classic example of the psychological analysis. It consists of a compendium of horror stories, statistics, study results and psychological profiles of offenders. The offender — always a he except in cases of child battery — is usually an alcoholic or drug user with low self-esteem. He is inevitably the product of abusive parents — yet another stage in an unending "cycle of violence."

Time's analysis parrots current middle-class "conventional wisdom" that violence is suffered and perpetuated randomly — regardless of social position. In an article in the Toronto-based tabloid, *Mudpie*, Leroy Pelton of the Bureau of Research of the New Jersey Division of Youth and Family Services dubs this notion "the myth of classlessness." The myth, he explains, denies what common sense tells us: that poorer people who live in more dangerous surroundings with fewer resources and under greater stress are more likely to commit or suffer violence. Pelton cites a number of studies, including a 1976

American Humane Association survey of 19,000 validated cases of child abuse from more than 20 US states which found that only nine percent of the families involved had yearly incomes greater than \$13,000. Child-abuse undoubtedly occurs in all social classes to some degree, but Pelton notes that if *all* children were abused as much as those in poorer families are, the evidence would be too massive to hide, even among classes that aren't as carefully scrutinized as the poor are by social workers and other police.

"The myth of classlessness permits many professionals to view child abuse and neglect as psychodynamic problems," Pelton writes. It also "does a disservice to poor people and the victims of child abuse and neglect: it undermines

development of effective approaches to dealing with their real and difficult problems," he says.

The solutions proffered by the psychobiological view not only do not solve the problem of violence, they contribute to it. Treating violent individuals with therapy that encourages them to see their problems as personal, rather than societal, only drives them to deeper despair. One day this past October, a woman was shot and seriously injured by her husband who then, more successfully, turned the gun on himself. The same week, a mother of three died when her husband slit her throat. Both men were unemployed. Both families were among the 10,000 being counselled by the Metro Toronto Family Service Association.

If these men had had an understanding of their plight as part of the wider social issue of unemployment, rather than as a personal failing, the blow to their self-esteem could have been softened. And rather than seeking personal solutions to a social problem — an exercise in futility which, as in these cases, can end tragically — they could have been encouraged to work with others toward a collective solution.

Equally ineffective in dealing with violence is the law-and-order solution of increased policing and increased police power. The police's insistence — backed up by media sensationalism — that violence is a growing problem frightens people. And, as Jane Jacobs points out in *The Death and Life of Great American Cities*, when "people fear the streets... they use them less, which makes them still more unsafe." Her thesis is that "the public peace of cities is not kept by the police.... No amount of police can enforce civilization when the normal, casual enforcement of it has broken down." That breakdown is accelerated when, instead of taking responsibility for their own safety and the safety of others, people turn to the authorized violence of the armed constabulary for protection.

While increased policing may work in the short run for those whom the police are willing and able to protect, the experience of those most vulnerable to violence — visible minorities, the poor, women and gay people — is that they are no more likely to be treated with respect by the police than they are by the rest of society. In fact, they are more likely to be mistreated by the police. Raped and battered women have long experienced police negligence and the attitude that they are in some way responsible for their own victimization. Gay people — whom the police define as criminal — and racial minorities are too familiar with police harassment and brutality to have any faith in increased policing.

Nor are minorities who have endured the brunt of hypocritical moralities like-



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ly to be safer from violence if the pro-family lobby, which blames feminism and gay liberation for the breakdown of the family, has its way. In a recently issued policy paper, the Ontario Conservatives advocated a "leaner and meaner" approach to social services — perhaps taking a hint from the hatchet job premier Bill Bennett is doing in British Columbia (see story page 6). Premier Bill Davis lauds a return to the basic values of "the family, decency and civility"; these cutbacks hurt services like shelters for battered women and children, throwing them back into the family, where they too often find nothing like decency and civility.

While solutions which fail to acknowledge the social roots of violence can worsen the problem, the analysis that the psychobiological view offers still has its appeal to ostensibly progressive people. The National Film Board's anti-porn smash hit, *Not a Love Story*, consults a lab-coated male "expert" who describes the spectre of evil men with uncontrollable appetites losing their grip on reality and committing barbaric acts against women and children. The contention of anti-porn radical feminists that male sexuality is *by nature* violent and therefore in need of control — while female sexuality is inherently nurturing — fits nicely into this psychobiological view. It is sadly reminiscent of the anti-feminist argument that male and female natures are predetermined, and that women and children need protection both by and from the aggressive male. This notion used to be called chivalry, a pleasant name for what is really a heterosexual protection racket: in return for defence, women and children submit to men's control — children until they grow up and can escape, women forever in a lifetime of monogamy that legitimizes jealousy in the guise of love. Violence committed in the name of the code — in defence of honour, in disciplining wife and children, in fits of jealous rage — is still seen as a man's prerogative, tacitly approved by society.

British feminist Elizabeth Wilson, in her book *What is to be Done about Violence Against Women?*, warns anti-porn feminists that "the creation of moral panics to help secure reforms is likely to lead to unwelcome and repressive measures. Moreover, any campaign that orchestrates itself around a picture of women as hapless victims can never be wholly progressive."

The organizers of the 1982 "The Scholar and the Feminist" conference on sexuality dismissed the notion that men are inherently aggressive. Instead, they point out that male sexual nature is the product of a repressive culture. Their *Diary of a Conference on Sexuality* says this "can only be altered by the elimination of sexism and the increase in women's freedom. Increasing women's freedom, and by extension men's freedom, makes women vulnerable during a time of transition. The issue is freedom versus safety; there's no quick solution to the problems associated with increased freedom."

Gay men and women are in a similar predicament. The more visible and assertive we become, the more we are subject to the threat of physical attack. We have the choice of resigning ourselves to the closet indefinitely and enduring the accompanying loss of self-esteem and freedom. Or we can resist our oppression and do what we can to minimize the risk of physical violence.

While violence remains a problem that people must contend with, it is important to keep in mind that it does not exist

because human beings — or just men — are programmed to behave violently and are therefore in need of control. Those of us concerned with extending freedom should see this idea for what it is: the self-serving doctrine of the forces of control — the government, the police and the media.

As the women's movement has drawn attention to domestic violence and provided a critique of the institution of the family to explain it, governments are retrenching on social services that provide women and children with a means of escape from economic dependence on men. It is not surprising that as women have gained more independence, they have suffered more violence as well. As our movements for social change grow, our opponents resist them more. Violence is part of that resistance.

So is the seductive offer of protection. The protection of the closet and of the family. The protection of the state. It is this protection that we must reject. And the violence of self-denial, wife- and child-battery and loss of self-determination that accompany it.

Those in a position to do so should provide as much help as they can to those who have suffered violence. The rest of us have a lot of work to do tackling the social problems at the real root of violence.

Chris Bearchell and
Danny Cockerline

PORNOGRAPHY

Obscenity still vague after video porn case

TORONTO — A ruling November 1 by York County Court Judge Stephen Borins has outlined the Canadian community standard of tolerance for home video cassettes.

Douglas Rankine, owner of Douglas Rankine Co Ltd and Act III Productions Ltd, was found guilty when 11 of the 24 tapes charged were ruled obscene and ordered removed from circulation. Rankine said he will not appeal.

The trial was touted as a test case both because Borins had been asked to specify, for the first time, exactly what acts the community would tolerate depicted and because the case dealt with home videos, which have so far been excluded from the jurisdiction of provincial film censors.

Defence lawyer Edward Greenspan asked Borins to levy a token fine of \$1 because, he said, his client had acted in a responsible manner, cooperating extensively with the Crown in an attempt to help set guidelines for the home video porn industry. Crown Attorney Peter De Julio urged a fine of \$3,000 to show the industry that the courts mean business. Borins settled on a fine of \$2,500 although he pointed out, during sentencing, that the obscenity section is virtually the only provision of the Criminal Code that a person cannot know he or she has violated until a verdict is handed down.

During the trial Greenspan and fellow defence attorney Marc Rosenberg asked the judge to err on the side of "toleration" in limiting freedom of expression. They pointed out that the depiction of an illegal act does not make the medium of expression itself illegal. De Julio maintained that the recent trend in pornography has been away from nudity and sex and toward "a main theme of degradation and dehumanization," particularly of women. He asked Borins to find the linking of sex and violence beyond what the community would tolerate.

"The law says your honour has to find

a national average," he told Borins, "I don't know how you do that." Borins replied, "I wish somebody would tell me."

Alderwoman June Rowlands, who represents Toronto city council on the Metro Task Force on Public Violence Against Women and Children and who was called as an expert witness by the Crown, was criticized by the defence as militant and prejudiced. Borins later commented that "a woman doesn't have to be a militant feminist to believe the distribution of such films is wrong." He claimed Rowlands was testifying on be-

half of the more than one million women in Metro Toronto.

Once Borins had declared which of the 24 tapes were obscene, Solicitor General George Taylor read their titles into the record of the Ontario legislature. The names of *Anna Obsessed*, *Coming of Angels*, *Erotic Women in Love*, *Skin Tight*, *Summer of '72*, *Jeux de Corps*, *Scrabble d'Amour*, *Games Women Play*, *Tale of Tiffany Lust*, *Les Aventures Amoureuses* and *Bruteuses Infernales* now grace the pages of *Hansard*.

Borins called his 30 hours spent view-

ing the tapes "one of the most unpleasant" tasks of his judicial career and claimed that those he convicted "would exceed the community standards of Sodom and Gomorrah." His decision stated that "standard run of the mill" sex acts such as (heterosexual) intercourse, lesbianism, fellatio, cunnilingus and anal sex would be tolerated by the community provided the scenes are not too explicit. And that scenes that link degradation and dehumanization (undefined) with sex are out.

Gillian Rodgerson □

On April 21, however, Canada Customs seized a shipment of three issues of *Pan* and copies of *Panthology*, an anthology of short fiction from *Pan*. They were subsequently declared "immoral or indecent."

Glad Day decided to appeal the decision and on July 14 the store's lawyer, Dianne Martin, wrote to the Deputy Minister of National Revenue, advising him to review the decision of the customs inspector. Martin pointed out that "it is not within the mandate of the Customs Office" to ban material solely because it is controversial. *Pan* is an important magazine if only because it is one of the few sources of information available about boy-love. The Deputy Minister, however, upheld the inspector's decision.

If Glad Day Books decides to continue the battle the next step will be a costly one — to take the case before the County Court.

Glad Day's owner and staff are seeking advice from the community to help them make the decision and are planning a public meeting for early in December. For further information contact Glad Day at (416) 961-4161.

Former Glad Day employee Kevin Orr is still appealing his March 4 conviction of "possession of obscene material for the purpose of sale" (see *TBP*, June). The appeal is expected to be heard early in the new year. CP □

DIGEST

Newsletter readers expect new Angles

VANCOUVER — This city's oldest gay/lesbian publication becomes its newest tabloid this month with the Christmas issue.

The *VGCC News*, a small-format magazine originally published as the newsletter of the Vancouver Gay Community Centre Society, will cease publication after four years to be reincarnated in newsprint under the name *Angles*.

As the readership of the *VGCC News* expanded beyond the Society's members, the newsletter's staff became increasingly frustrated with the limitations of its small size. After a six-month study, concluded last May, the paper's production committee decided to make the change to a tabloid format. They have spent the succeeding months in planning and design meetings to establish the look and policies of the new paper, while continuing to produce *VGCC News*.

The staff intends to continue the strong community focus of the paper, but hope to gradually expand *Angles*'s lifestyle and arts coverage. They will continue to provide most of the news and analysis themselves, but space will be allotted for community groups and individuals to report their activities and air their own opinions.

Organizers of the paper anticipate the new format will increase the need for help from members of the community, including both those with experience in newspaper production and newcomers.

Vancouver's lesbian and gay community will have been able to catch the first view of its new newsmagazine at a coming out party planned for November 23, at the popular Vancouver pub, Buddy's.

Subscriptions to *Angles* are \$15 — or free with membership in the Vancouver Gay Community Centre Society. Write Box 2259, MPO, Vancouver, BC V6B 3W2.

Richard Banner □

Broadcast watchdog slaps station's wrist

OTTAWA — Radio station CJSB has had its wrist slapped by the Canadian Radio-Television and Telecommunications Commission (CRTC) for its August broadcast of an anti-gay, fundamentalist preacher's phone-in show about AIDS (see *TBP*, October).

In an October 26 letter to CJSB general manager Sidney Margles, CRTC Secretary General J G Patenaude said that, although there had been no breach of federal regulations, the "Person to Parson" show did not meet the high standards required of programming.

"Measured against this standard," wrote Patenaude, "the programme leaves much to be desired when Rever-

end Prankard lumps indistinctly together homosexuals, alcoholics, drug addicts and prostitutes, where he practically painted all homosexuals with the same brush in regard to extreme promiscuity and where he distorted the issue by talking of child victims."

Prankard had said the region's gay bars and bath should be closed because of AIDS. He was ignored by the regional health department, the federal Health and Welfare department and the Ottawa police force. The broadcast was termed a "hate campaign" by Ottawa's mayor, Marion Dewar. KO □

Customs seizes Pan; bookstore seeks help

TORONTO — Until last April, Glad Day Bookshop had been selling the Dutch magazine dedicated to boy-love, *Pan*, for four years without incident.

Published bi-monthly since 1979, a

typical issue contains news, film and book reviews, short fiction and some photos of boys, although there's no nudity. In the words of its masthead, *Pan* "is a serious international non-pornographic English language magazine about paedophilia."



Anticipating the birth of a tabloid: Lucy Harrison (top) lays out *VGCC News*, soon to be replaced by *Angles*, while Neil Whaley enters copy on the electronic printer that was purchased to facilitate production of the new publication, which will be launched with the Christmas issue



Media, marriage, money and music

Is this called eating your words?: The *Globe and Mail* recently scrapped an article on gay parents and their children because the writer got a job with the rival daily, the *Toronto Sun*. The feature piece had been slated for publication sometime in October in the Thursday City Living section, but when freelance writer Marion Kane told her editors she had just landed a job as food editor at the *Sun*, they said: forget about the article. They told her they might be willing to give her research notes to another writer, whose byline would be substituted. No way, said Kane. The manuscript was returned, minus even the usual kill fee.

Thoroughly modern marriage: Carole Pope, singer with the popular local group Rough Trade, has always cultivated a raunchy anything-goes sexual image in her performances. Lately she's been making noises about wanting to

change that image. Still, Pope knows how to get attention. At partner Kevin Staples' recent marriage, the local media were delighted to report that Carole Pope was the best man.

Tapes decked: A recorded telephone message service for gay and lesbian youth has folded for lack of support. 530-GAYS, consisting of taped first-person narratives of young people's school, family and coming out experiences, has been plagued for several months by breakdowns in service and unpaid phone bills. It was finally pronounced dead by its founder, lawyer Harvey Hamburg, who reinherited the service after Gay Youth found they couldn't keep it going either.

At its peak, 530-GAYS, which has its own specially designed equipment and 36 weeks of unused tapes still in the can, was getting more than 5,000 calls a week. Hamburg, who put \$2,000 of his

own money into the project to get it started, thinks the service remains "a wonderful idea." "There's no question we should be talking to gay kids out there," he said. He's hoping some organization with time and money (the service costs \$150 a month to operate) will leap into the breach.

Jockey Talk: It's a volatile bar and disco scene in Toronto right now: bars and discos are opening and closing, djs are coming and going with alarming speed. An unidentified observer captured the gossip of the moment in a quip at a recent Judy Garland "memorial" extravaganza at Club Mystique. As the show moved towards the climactic opening of the coffin and the "resurrection" of Judy, all the lights in the disco suddenly went out. "There goes another dj!" floated a loud voice into the darkness. Pause. "But don't worry. You'll find him at Stages in two weeks." The crowd cracked up.

Money, money, money: For a community that has never been able to rely on the public purse to support its services, fund

raising is an important issue. Gay organizations in the city are becoming increasingly successful at tapping the financial resources of gay people. For example, in the last three years, four organizations were responsible for raising a total of \$471,000 for services and legal fees. They include the Gay Community Dance Committee (\$90,000), the Gay Community Appeal (\$116,000), the Body Politic Free the Press Foundation (\$115,000) and the Right to Privacy Foundation (\$150,000).

In non-gay activist fund-raising circles consequently, the gay community is seen as an easy and bottomless pit of money. The hard-working organizers tell a different story, of course. David Rayside, secretary of the Right to Privacy Foundation, doesn't even think it's such an impressive total. He feels that the socially active segment of the community being tapped for money is, overall, not a poor one and it should be able to give much more money than it does.

Turing guide: A new all-purpose computer language has been developed at the University of Toronto. The new language, called Turing after the British mathematician and early computer theoretician Alan Turing, is being touted by its creators as a significant breakthrough in computer software.

What the authors didn't know is that Turing was a homosexual; a new biography has just been released which deals openly and honestly with his sexuality. The biographer is Andrew Hodges, co-author of *With Downcast Gays*, Pink Triangle Press's popular book on gay self-oppression. The new biography recently received a rave front-page review in the influential *New York Times Book Review* section.

Open door at city hall: Ward Six alderman Jack Layton has hired an openly gay executive assistant. Lee Zaslovsky, already active for many years in Toronto city politics and currently co-chair of the provincial NDP Gay/Lesbian Caucus, took up his duties at city hall two months ago.

Zaslovsky says his appointment has caused scarcely a ripple at city hall nor has it produced much reaction from the gay community either. Layton's office, which houses the files of the Citizens' Independent Review of Police Activities (CIRPA), already has the reputation for being the most responsive to gay concerns at city hall. Nevertheless, Zaslovsky says he is surprised at the lack of communication from the community.

If gay residents of Ward Six have city hall-related problems or questions, they should contact Zaslovsky or Layton at 947-7903.

They're our police commissioners, they belong to us: Phil Givens has been chairman of the Metro Toronto police commission since 1977. Once a vocal critic of commission stonewalling and secrecy, Givens is now one of the police's biggest and least convincing defenders. Critics hurling their barbs at the cops' governing body routinely demand his resignation. Predictably, the provincial government has ignored them and reappointed Givens for another year's term.

Meanwhile, Jane Pepino, the young lawyer who is the first woman ever to sit on the police commission, showed her grasp of modern criminology and correctional theory in a recent comment on the use of indeterminate sentences for sexual offenders who repeatedly assault women and children. She wants more people locked up longer. "I think there has to be a recognition that some people are

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CL11

bad people and cannot under the existing laws be changed," she said.

Ed Jackson

A yes and a no: Discrimination, according to the Ontario Human Rights Commission, is wrong. But sometimes it is inevitable.

It took them over a year to tell that to Graham Haig, one of four Lesbian and Gay Youth Toronto members who were turfed out of Katrina's, the popular downtown bar, in September, 1982. Katrina's has a dining room liquor licence and is, therefore, allowed to admit patrons younger than 19 years of age as long as they're not served alcohol. But just because Katrina's could admit them doesn't mean they would. Katrina's management told the four men one evening that, "if you're not drinking, then we don't want your business."

The Ontario Human Rights Code forbids discrimination on the basis of age, but only for those 18 years or older. Haig was the only one of the four who was 18-years-old — old enough to have legal rights against discrimination, although not yet old enough to drink. So out of the four, it was decided that he was probably the one most likely discriminated against, legally speaking.

His complaint to the human rights commission finally got an answer in November of this year. It seems that, yes, Haig's legal rights had been violated, but no, the commission couldn't do anything about it because Katrina's was attempting to comply with liquor laws in preventing those under 19 from consuming alcohol. The commission said it will point out this inconsistency to the Minister of Labour (who's in charge of human rights) and the Minister of Consumer and Commercial Relations (who's in charge of booze) for possible legislative action.

Okay everybody, hold your breath.

Kevin Orr

Cruising each other instead of missiles: Lesbians and gay men figured prominently among the thousands of Canadians who marched to refuse the cruise October 24. The Toronto demonstration, pictured below, drew 20,000 people, and was the largest peace march in the city's history



FUNDRAISING

More than a tupperware party...

What is cozy, extravagant, educational and twice as much fun (at least) as a tupperware party? A Support-Our-Selves (SOS) evening sponsored by Toronto's Gay Community Appeal.

It could happen on any day of the week up until December 15, wherever half a dozen or more friends get together in a private living room to listen to GCA presentors describe this year's campaign. Under dimmed lights and over the purr and shuffle of synchronized slide projectors, the guests learn from last year's successes what could be in store for the coming year. There are new plays in the works, community facilities and services

expanding and a multitude of other inspirations ready to be realized. After a brief discussion with the presentors the room dissolves into a relaxed social gathering. Donors approach the presentors discreetly offering their contributions.

Last year a presenter told me, "each SOS is successful because the guests have come to give. We take cash, cheques, credit cards and they can pay by installments. If they don't have money they may volunteer their time." She added with a smile, "We're not proud."

But it's not true; they *are* proud. And with good reason. Since 1980 they have raised more than \$116,000. Some of the money has gone to special projects, like cultural events, or the \$4,000 raised for the AIDS committee last year. Other funds have gone to community organizations to help cover operating costs.

On top of that, the Appeal also makes available its Front Money Fund which loans money to help initiate projects that will be able to repay the money once work is underway. One loan was provided to the Toronto Women's Bookstore to help them relocate after an arsonist's fire drove them out of their previous location. Another financed the second printing of the Canadian Gay Archives's bibliography on gay men and AIDS.

The Appeal is unique, the only gay community fundraising group of its kind in North America. Since its inception in 1980, it has promoted cooperation be-

tween Toronto lesbians and gay men. The board of directors is composed of an equal number of men and women and funds are divided to give support to projects of particular interest to both sexes.

The fourth annual fund-raising drive is currently underway. It will be the shortest to date; previous drives have lasted anywhere from four to seven-and-a-half months. This year the campaign ends December 15, only 11 weeks after it began. According to Appeal president Helen Hook, future campaigns will also be this length, and this campaign will not be extended. Funds will probably be distributed in January.

There is another important change in this year's approach. In the past, the Appeal has selected a portfolio of projects they hoped to fund before the campaign got underway. Now proposals are being submitted and evaluated at the same time that funds are being collected. Appeal treasurer Tom Beechy said, "This is the first year we've felt we had sufficient credibility to organize the campaign this way. Groups will get money for accepted proposals within weeks and we won't overcommit ourselves to too many projects because we will already know how much money we have raised."

Most of the Appeal's funds are collected at SOS evenings but new schemes are being added to their programme every year. Last April, they netted \$13,000 by sponsoring the Broadway-style theatrical review *Fruit Cocktail*. Besides being a financial and artistic success, *Fruit Cocktail* inspired community pride in the 134 performers, 200 support personnel and the two sold-out audiences. It will not be possible to organize such a large scale show in 1984, but there will be a Sunday tea dance at Casa Loma, mid-winter, and there may be smaller surprise events in store.

Gay Labour Days, another innovative fund-raising project, was launched last year. A lawyer, a dentist and doctors at Hassle Free Clinic donated a specific day's earnings to the Appeal. This year the number of volunteer professionals has increased to include, among others, hairdressers, housecleaners, a window washer and a stained glass craftsman. The Appeal solicits business for the volunteers in exchange for their earnings.

Many gay men and lesbians have also written contributions to the Appeal into their wills. This trend is just one indication that the GCA will be around for many years to come. The Appeal has continued to grow and stabilize because they have found a formula that works. Instead of dwelling on needs and obligations, they encourage fun and participation. In place of self-pity they evoke pride.

Ken Tomilson

SPECIAL REPORT

Legal restraints and better hopes

In early autumn, a symposium on homosexuality and justice, at Laval University in Quebec City, discussed ways in which the law can be made more favourable to gay people. And how it remains vague, academic or negative in many respects.

Professor Nicole Duplé surveyed equality for gay people in terms of basic human rights. On April 17, 1985, Article 15 of the Charter of Rights and Freedoms will come into effect. It states: "Every individual is equal before and under the Law and has the right to equal protection and equal benefit of the Law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or

mental or physical disability."

Sexual orientation is not mentioned in Article 15, but the charter is not yet in force and the courts have not given it a precise meaning. Its list of prohibited grounds of discrimination is not exhaustive — it begins by "in particular." To find out if the vague wording will include gay people, the courts will have to be more specific. At present we can only speculate.

Some experts, however, are optimistic. According to Duplé, in laws protecting rights, "most of the prohibited grounds of discrimination refer to intrinsic characteristics of the individual. They are not necessarily inalterable, but certainly es-

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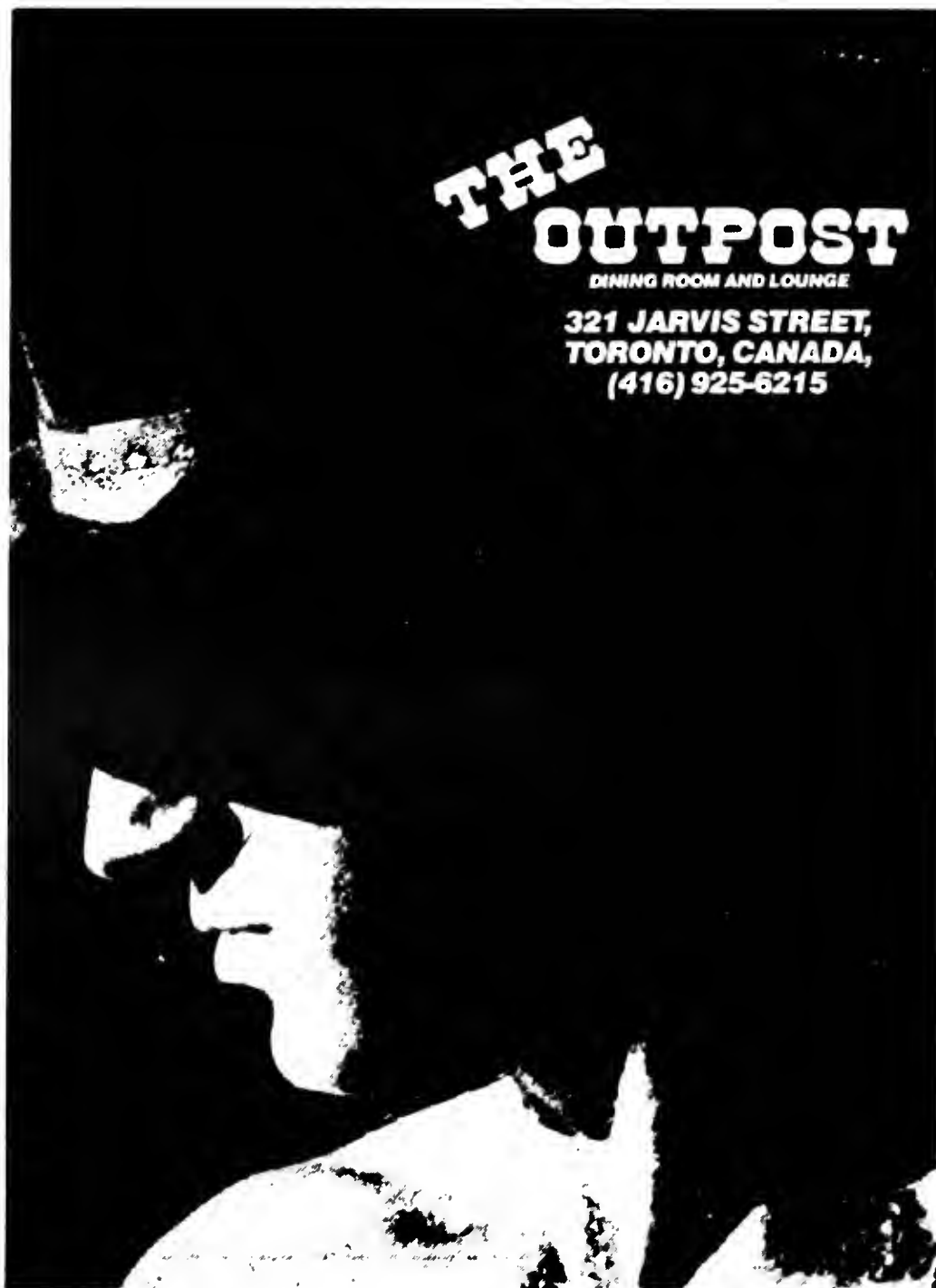
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sential..." If the courts agree with Duplé, and if the concrete discriminatory effect of a law or regulation can be proved, it might be possible to have it declared unconstitutional because of Article 15.

Because it forbids all systemic discrimination, whether or not it exists with conscious intent on the part of those who discriminate, "Perhaps we will even see jurisprudence speaking of a 'disguised' motive, as it has distinguished the concepts of 'real' and 'disguised' goals of a law, to identify unconstitutional 'disguised laws,'" says Professor Duplé.

One should note, however, that the entire charter is "subject to such reasonable limits... as can be demonstrably justified in a free and democratic society" and that both federal and provincial legislators can "expressly declare in an Act... that the Act or a provision thereof shall operate notwithstanding" Article 15. This might allow the opponents of gay rights to stand up in court and make the case that discrimination can be "demonstrably justified." If that's not successful, any provincial or federal legislation could easily be made exempt from a court decision favourable to gay people.

Fiscal law does not usually bother with moral questions, levying sums of money where it deems appropriate. However, the bond between citizens of the same sex is not legally regulated — even if it's a bond that could create a fiscal obligation to the state.

The Income Tax Act is based on discriminatory distinctions between men and women: a woman can declare the cost of keeping a child but a man usually cannot. Traditionally, the notion of spouse was applied to married couples. However, since the early 1980s, some of the benefits have been extended to common law heterosexual couples.

What element of a gay union could be used to get the courts to recognize the right of gay couples to the same benefits given heterosexuals? Professor André Lareau says it could be fought on the notion of mutual dependence recognized by the law. The courts may accept the notion that common law gay couples psychologically influence one another. The federal Tax Review Board has ruled that, given the silence of the law, one could not be sure that the term spouse only refers to a married person, and that specific cases have to be looked at.

Family law does not recognize gay unions either in common law or in the Quebec civil code. Homosexuality is in itself a grounds for divorce, but there is no exact definition of a "homosexual act" in the divorce legislation, and so there are very few case histories because of the difficulty of proving such an undefined act. In divorces where one of the parties is gay, the law does not specify who should keep the children. The divorce legislation of 1968 says only that the conduct of the parties is an important criterion. If the conduct of the spouse responsible for causing the divorce is not important, the lifestyle of the gay parent is a determining factor.

Generally, the courts have had to make rulings on cases involving lesbian mothers, and although some judges admit that the sexual orientation of the mother does not influence that of the children, many others think that a lack of "discretion" can influence the children and "homosexualize" them. This thinking, apart from being scientifically unsound, raises the question of the right to privacy, to freedom of expression, to freedom of association and to equality before the law. There have

also been cases, when the mother and children live in a milieu very hostile to gay people (like a small town), where the judge has said he fears the children will also be ostracized. Finally, a decision in favour of a lesbian mother can always be reversed at the discretion of a judge.

The Criminal Code has a long tradition of discriminating, or of being applied in a discriminatory fashion, against lesbians and gay men.

Some of this discrimination, and some of the reform, seems to have been rather accidental. Rape was changed to sexual assault last year because of pressure from feminists (becoming an act of aggression rather than one of passion). Article 246 now admits that both men and women can be aggressors or victims, and that penile penetration of a vagina need not occur. Now, gay men who have been sexually assaulted can complain and hope for justice.

"Buggery" is punishable by up to 14 years in prison. "Gross indecency" is punishable by up to five years in prison, and, although the offence is not defined in the Code, it has usually been understood to refer to same-gender sex acts. Since 1969, exceptions have been allowed in buggery and gross indecency offences, decriminalizing gay sex when only two people are involved, both people are older than 21 and are in private. A locked cubicle in a public washroom and a change house at the beach, however, have both been judged not to be private places. And, it is still the accused who must prove that he or she was with someone old enough, that there were no more than two people present, and it was in private, when the Crown only has to report observing the alleged act. It is as if there was no presumption of innocence.

It may be possible, under the Charter of Rights, to have gross indecency ruled unconstitutional. The offence's vagueness may not conform with the article of the Charter which states, "Any person charged with an offence has the right to be informed without unreasonable delay of the specific offence."

Quebec is different from other provinces in that British common law does not apply, but dealings between citizens are governed by the civil code. Jurisprudence is different and so are the rights granted to gays. Its human rights charter, in 1977, was one of the first to have included sexual orientation as a prohibited grounds of discrimination.

This year, the Quebec charter has been strengthened. The prohibition of discrimination against gay people now applies, with few exceptions, retroactively to all laws passed before the charter existed. It is forbidden to harass (which is different from discrimination) and to ask about sexual orientation on job application forms. Affirmative action is allowed and could, in theory, apply to gay people. Discrimination in social benefits plans will be lessened. And the Human Rights Commission has been given more power to intervene.

The "Homosexuality and Justice" symposium brought together the expertise of jurists on the main points of law concerning gay citizens. While law, particularly in its application, is inconsistent from one domain to another, and while it may require a lot of effort, the gay movement must still do the necessary lobbying to insure that gay people can claim their rightful place in society.

The lectures of this symposium will soon be published by Wilson & Lafleur, Montreal. Alex Arcand

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SELF INDULGENCE



NETWORK

Jane Rule on community accomplishments in a city of hard social realities

"Go to Winnipeg for the people"

My decision to spend a week in Winnipeg last June began with an invitation from the gay interest group of the Canadian Library Association to address a workshop jointly with Ian Young at their annual meeting. Shortly after that I was contacted by the Women's Building, the Manitoba Writers' Guild and "Coming Out," the local gay television programme. Through the Women's Building, a mini writer-in-residency was arranged for me with the Canada Council. When a good friend of ours offered both Helen Sonthoff and me a place to stay, Helen decided to go with me.

We hadn't been to Winnipeg before. Helen had an opportunity to sightsee. I got only glimpses of the city as I was driven from appointments at the downtown library, The Gay Community Centre and the Women's Building. But I had an opportunity to talk with numbers of people who live in Winnipeg, and experience the cultural diversity and divisions which are so visible as one moves from the south to the north side of the city.

The Women's Building, on the brink of closing for lack of funds, was on the north side, where many women were frightened to go after dark because of the concentration of native people, poor, angry, and perhaps ill disposed to independent women.

The Gay Community Centre, a year-and-a-half old, is in the centre of the city and sports a street sign of which its members are very proud: Giovanni's Room, Winnipeg Gay Centre. Across the street is a gay club managed by the Mutual Friendship Society, which has just bought the building. No sign would indicate its activities to strangers, and such publicity-attracting visitors as I are not invited to it, though Helen and I were given complimentary tickets to a social organized as a fund-raiser by that group held in the Pipe Fitters' Hall. Its membership fees are higher — \$50 a year as compared to \$10 a year for Giovanni's Room. More women belong to it. It offers a safe and pleasant place to meet, rather than community-wide services.

The monthly socials put on by both Project Lambda and the Mutual Friendship Society attract hundreds of Winnipeg's gays: flamboyant drag queens, men in suits and ties, punks with green and pink hair, the leather crowd, and occasional grandparental types like ourselves. The money spent on such entertainment is returned to the community for support of both buildings.

Giovanni's Room is the most attractive gay centre I've been in. It offers a restaurant where very good dinners are served for less than \$6.00, a bar, a small dance floor, a game area with pool table and video games, a meeting room, a library and offices. It is open weekday and Saturday evenings from 5:30 to 1 am. The groups using it include Gays for Equality, Winnipeg Gay Youth, Gay Fathers, The Council on Homosexuality and Religion, Project Lambda and the Oscar Wilde Memorial Society, which runs the centre. Project Lambda has, over the last ten years, raised money for the centre and continues to supply funds



Rich North: founder of the Oscar Wilde Memorial Society, which runs the Centre, he conceived the idea of Giovanni's Room

for it. A manager, bartender, cook and waiter or waitress are employed. Volunteers do the work for special events and provide services such as the phone line and free counselling.

One straight friend of mine, an outreach minister for two churches who lives in the neighbourhood, finds the atmosphere at Giovanni's Room comfort-

able enough, the food good and reasonable enough to take his young son there for dinner.

While we were there, both a wine and cheese party and a banquet were held at the centre. At the banquet we met one of the volunteer waitresses, a woman who had been put in a mental hospital at the age of fourteen because she was a lesbian. There for twenty years, she was given aversion therapy, insulin and shock treatments. When she was released, she became violent and was reclaimed by the institution. Released again, she contacted The Gay Centre where she was, at first, given daily counselling. Negotiations with the hospital made it possible for her, after a probation of eighteen months without incident, to be released from their authority. She now lives with another woman, both on welfare, but she has the Centre as a place to meet people, make friends, and help with the work.

The friend we stayed with has given a great deal of her time as a counsellor, though she has a very demanding job as well. She's also active in the United Church, sitting on the commission to study the ministry to and with homosexuals and their families. When a reporter from the local paper came to the apartment to interview me and brought a photographer, my friend asked that no picture be taken from which her mother could recognize the apartment.

Many people active in Winnipeg's gay community are similarly caught in conflicting loyalties and moralities. It is a very conservative, very churchified city. Though some of the churches are beginning to re-examine their attitudes toward homosexuals, it is impossible for most people to be openly gay. Ted Millward, one of the founders of the Oscar Wilde Memorial Society, is a former Anglican minister, now a librarian who organized the workshop for the gay interest group

at the national meeting. As I listened to what he and others like him have accomplished, as I began to see how the community worked, I realized that the genuine values taught but only selectively practiced by the church are being put to use in the gay community.

I heard one woman describe the number of times she had called the crisis line to hear Ted Millward or one of the other volunteers say such things as, "I know you may be frightened, even too frightened to speak, but don't hang up before I have a chance to tell you what services we offer here." Only on her sixth call did she have the courage to speak. She is now one of the few women very active at the Centre.

The lack of participation of women at the Centre concerns its members. Every Thursday evening is women's evening, though men are not excluded, and a number of women do go. But the fact that it is a politically and socially conscious organization makes it less attractive to political lesbians, who tend to put their energies into women's projects, and frightening to closeted lesbians who feel safer across the street at the Mutual Friendship Society.

Many of the people I met were nurses, teachers, social workers, church workers, aware of the problems not only of their own minority but of native people and other ethnic minorities in the city. Fortunately for Winnipeg, the NDP provincial government is not deaf to the needs of people. The recession has seen cutbacks in good programmes, but even in these hard times the government has found money to fund *Herizons*, a new feminist magazine which is already one of the best in the country.

Winnipeg is a city of hard social realities. Gays have to endure the pious venom of the righteous and queer-bashing hoodlums. They have to deal with divisiveness among themselves on feminist and racial issues. But beleaguered and isolated as they can seem, in service and love they support a community which provides help for those in need, educational programmes, a place to relax or celebrate, a warm welcome for strangers. It is an accomplishment to be envied by larger cities in Canada.

I heard it before I went, and I can confirm it now: go to Winnipeg for the people. □

Gay Community Centre's Ted Millward: "don't hang up before I tell you what services we offer"



From Vancouver Island. The Port Alberni branch of the Island Gay Community Centre's new newsletter, *The Alternative*, contains news, views, poetry, history, notices of local events and a directory of publications. Write: Box 1273, Port Alberni, BC V9T 7M2.

"Believing in the power of lesbians." Vancouver Island's lesbian publication, *Flagrant*, is put together by a collective who "put out an informative, thought-provoking and attractive lesbian newsletter. We keep working together because we like each other and we have fun," they say. They also seem to have a sense of humour. *Flagrant* is looking for articles, poetry, artwork, criticism, praise and subscribers. Six issues a year can be had for \$10, or a sample issue for

\$1.75, from *Flagrant*, Box 651, Stn E, Victoria, BC.

Birth and death. Pay your last respects to *GAZE*, of the Saskatoon Gay Community Centre. And welcome their new publication, *Perceptions*, produced in concert with Saskatoon's Gay/Lesbian Social Services. Each month the *Perceptions* collective offers an array of news, reviews (including TV and sports!), calendar events and comment. To get on their mailing list, send them a donation. New address: Box 8581, Saskatoon, SK S7K 6K7.



Charting the course of the revolution. Get BC's *Solidarity Times* (see story page 6), the independent, weekly tabloid that supports the aspirations of the Solidarity Coalition and its many components, including lesbians and gay men. A lively, hard-hitting and attractive publication, it can be had for \$16.50 for six months (24 issues) or \$33 a year from 101-545 West Tenth, Vancouver, BC V5Z 9Z9.

Of interest to transsexuals. Those of all genders will find two Ontario-based newsletters interesting and informative. But *Metamorphosis*, published by the Metamorphosis Medical Research Foundation: For Gender-Dysphoric Men, is of *particular* interest to the female-to-male transsexual. Box 5963, Stn A, Toronto ON M5W 1P4. *Gender Review*, published by the Foundation for the Advancement of Canadian Transsexuals, focuses primarily on male-to-female concerns. Box 291, Stn A, Hamilton, ON L8N 3C8.

Singing their way into 1984. Edmonton's The Vocal Minority aims to bring together singers, musicians and other interested lesbians, gay men and gay-positive straights "to educate the general population about the multiplicity and richness of our lives through public musical performances." Members need not be experienced singers and can take lessons with the group. A holiday season concert is on the horizon. It costs \$15 to join and \$5 a month. Meetings are Monday nights from 7:30 to 9:30 pm. Call (403) 426-1516 or 426-1246.

Early thaw in northern Ontario. Recent additions to the network page include new groups in Sudbury and North Bay. Both cities have seen earlier groups come and go. But hardier species seem to eventually flourish even in the harshest environments. With support from their respective communities, the newcomers may just prove it. (Check the list for addresses.) Meanwhile, the Coalition for Gay Rights in Ontario bestowed the John Damien Award for outstanding contributions to the growth of the provincial community on a man who helped found the first group in Muskoka. Mervin Taylor, who relocated to Ottawa, when Gays and Lesbians in Muskoka Means Equal Rights folded, received the honour. Is there even a glimmer of hope that someone else from the region might pick up where he left off?

Housing for Seniors and others. Gays of Ottawa is reported to be examining sites for a possible housing cooperative. In the meantime, GO has been approached by the administrator of a French-speaking senior citizens' home about the possibility of establishing a satellite home

for elderly lesbians and gay men. GO is canvassing both the need within their community and interest among its members to determine the feasibility of initiating such a project.

New on the list. But certainly not new in their community, is Vancouver's The Gazebo Connection, an organization of gay career women. The group provides an opportunity for networking, a programme of socials, speakers and special events and a monthly newsletter. Membership is \$30 (or complimentary if you are 60+). Contact them for further information at the address on the list.

Examining our own racism. Members of the Montreal community are currently trying to assess the extent of discrimination against visible minorities in gay commercial establishments, including employment discrimination. If you have an incident to report, or would like to offer to assist the documentation of the problem, write to F Niemi, c/o 1650 rue Berri, Bureau 298, Montreal H2L 4E4.

To our collective health. Project Lambda, the group that administers social and educational services in Winnipeg's gay community centre (see story preceding page), is embarking on a campaign to establish a medical clinic as a part of the centre's facilities. The group's objectives have been amended to bring them in line with the requirements for charitable status, which they hope to have conferred on them in order to facilitate fundraising for the clinic.

Another successful Metamorphosis. Saskatoon's sixth annual celebration of lesbian and gay male culture took place this past Thanksgiving. The conference consisted of workshops, a craft fair, a concert and a dance. Metamorphosis '84 is off to a good start with a modest profit from this year's festivities and a planning committee of 20 people.

Northern BC dykes unite. The North West Women's Music Festival, held in Smithers last July, provided an opportunity for supporters of the growing northern BC lesbian network to accelerate their outreach process. And reach out they did. A workshop entitled "Lesbianism in the North" brought together some 45 participants to make contact with one another, foster a better understanding of lesbianism, fight homophobia and work within the feminist movement. The event was sponsored by Northern Lesbians, of Terrace, who report in their newsletter *The Open Door* that the workshop fostered "an atmosphere of trust and a common desire for understanding." It also unleashed a flurry of letters in the *Smither's Interior News*. While the outpouring was depressingly homophobic, it also afforded an opportunity for community-wide consciousness raising. CB

BI/NATIONAL

- Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York, NY 10014
- Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB)
- Bisexuals International, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am
- Canadian Gay Archives, Box 639, Stn A, Toronto, ON M5W 1G2 (416) 977-6320
- Dignity/Canada/Dignité, Box 1912, Winnipeg, MB R3C 3A2 (204) 772-4322
- Foundation for the Advancement of Canadian Transsexuals, Box 291, Stn A, Hamilton, ON L8N 3C8 (416) 529-7884 SW Ontario Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5 (519) 576-5248
- Integrity (Gay Anglicans and their Friends), Canadian regional representative, c/o Integrity/Edmonton
- International Gay Association, International Secretariat, c/o RFSL, Box 350, S-101 24 Sweden, ph 46 8 848050/845576 Action Secretariat and Women's Secretariat, c/o NVIH CDC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands ph 31-20-234596
- International Lesbian Information Service (ILIS), Box 45, 00251 Helsinki 25, Finland ph 358 0-635571

- Liga de Samseksamaj Geesperantistoj, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2
- New Democratic Party Gay Caucus, Box 792, Stn F, Toronto, ON M4Y 2N7
- Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6
- Seventh-day Adventist Kinship International, Inc, c/o Jeremy Young, Box 408, Stn C, Toronto, ON M6J 3P5
- Women's Archives, Box 928, Stn O, Toronto, ON M4T 2P1

NEWFOUNDLAND

Provincial

- Gay Association in Newfoundland, Box 1364, Stn C, St John's, A1C 5N5.

NOVA SCOTIA

Halifax

- Gay Alliance for Equality Inc, Box 3611, Halifax South Postal Stn, 83J 3K6. (902) 429-4294.
- Gayline. (902) 423-1389, Box 3611, Halifax South Postal Stn, 83J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.
- Lesbian Drop-In, 2nd and 4th Fri of month, 1225 Barrington St Info: 429-4063. Music and conversation.
- Live and Let Live Group, for gay alcoholics. Phone or write GAE.
- Rumours (gay community centre), 1586 Granville St, (902) 423-6814. Write: Box 3611, Halifax South Postal Stn, 83J 3K6
- Sparrow. (gay and lesbian Christians and friends), c/o 6046 Williams St, 83K 1E9. Meets Sun at 8 pm (902) 425-6967.

NEW BRUNSWICK

Fredericton

- Fredericton Lesbians and Gays, Box 1556, Stn A, E38 5G2 (506) 457-2156. Meets 2nd Wed of month.

Moncton

- Gais et Lesbiennes de Moncton, CP 7102, Riverview, Nouveau Brunswick.

Saint John

- Lesbian and Gay Organization - Saint John (LAGO-SJ), Box 6494, Stn A, St John, E2L 4R9.

Western NB

- Northern Lambda Nord, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carleton, NB; Témiscouata, Quebec; and Arnostook, Maine) Gay phoneline: (207) 896-5888.

QUEBEC

Brome

- The Capables. Support group for bisexual men. Contact through Gay Info in Montreal.

Charlevoix

- Association pour les droits des gais de Charlevoix, CP 724, Clermont, G0T 1C0. (418) 439-2080.

Hull

- Association gais de l'ouest québécois, CP 1215, succ B, J8X 3X7. (819) 778-1737.

Lennoxville

- Students Against Homophobia, Box 1594, Lennoxville Campus, Lennoxville, J1M 2A1.

Montreal

- Affirmer, CP 471, succ La Cité, H2N 2N9 Gays in the United Church.
- Aide aux transsexuels du Québec, CP 363, succ C, H2J 4K3 (514) 521-9302.
- Aime-toi (AA), 6518, rue St-Vallier, H2S 2P7 (514) 524-5821 For gay and lesbian alcoholics
- Alpha Kira Fraternity, CP 153, succ Victoria, H3Z 1V5
- Alternatives, 3440 chemin de la Côte-des-Neiges, H2J 1L2 For gay male drug abusers.
- Les Archives gais du Québec, c/o Sortie, Box 232, Stn C, H2L 4K1
- Association communautaire homosexuelle de l'Université de Montréal, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8 (514) 342-9236 (Jean-Pierre)
- Association pour les droits des gais et lesbiennes du Québec (ADGLO), CP 36, succ C, H2L 4J7 Office: 263 est rue Ste-Catherine (514) 843-8671 Mon-Fri, 7-10:30 pm, Fri, 1-4 pm
- Association des bonnes gens sourdes CP 764 succ R, H2J 3M4
- Atelier de théâtre gai, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton)
- The Capables, c/o Gay Info, support group for bisexual men Meets second Weds of month, 3237, rue St Antoine
- Collectif d'intervention communautaire auprès des gais (CICAG) CP 29, succ Victoria, H3Z 2V4 (514) 484 2602
- Le Collectif du triangle rose c/o Librairie l'Androgyne
- Comité d'auto-défense gai, c/o ADGLO
- Comité gai de Cégep du Vieux-Montreal, 255 est Ontario H2X 3M8 Mon, 6 pm
- Communauté homophile chrétienne Centre Newman, 3484 rue Peel, H3A 1W8 (514) 382-8467 For Catholics
- Contact-I-nous, (514) 861-6753 Venereal disease treatment
- Côte à Côte, gay couples group c/o Gay Info
- Côte à Côte, Radio centre ville CINO (102.3 FM) (514) 288 1601 Mon, 4 pm
- Dignity Montréal Dignité Centre Newman, 3484 rue Peel, H3A 1W8 (514) 392-6711 For gay Catholics
- Dignity/Dignité Groupe Cartierville, (514) 336-4163 (Jean François)
- Eglise Communautaire de Montréal, Montreal Community Church, CP 610, succ NDG, H4A 3R1 (514) 489 7845
- Fédération canadienne des transsexuels pour le Québec 16 rue Viau, Vaudreuil J7V 1A7
- Femmes gais de McGill, 3480, rue McTavish, H3A 1X9 (514) 392 8920

- Gai-écoute (hommes), (514) 843-5652 Wed-Sat, 7-11 pm
- Gay Fathers of Montreal, c/o Gay Info
- Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1 (514) 842-8576 General practice, Mon-Fri, 9-5 pm, open until 8 pm Mon & Fri only Closed daily 12-30-1 30 pm
- Gay Info, CP 1164, succ H, H3G 2N1 (514) 933-2395, Thurs-Sat, 7-10-30 pm Recorded message other times Counselling and information
- Gay Physicians of Montreal/Les médecins gais(e)s de Montréal, a/s 2151, rue Lincoln, N° 20, H2H 1J2
- Gay and Lesbian Social Services, 5 rue Werendale Pk, Westmount H3Z 1Y5 (514) 937-9581
- Gayline, c/o Gay Social Services Project, 5 rue Werendale Pk, Westmount, H3Z 1Y5 (514) 931-5330 (women), Thurs and Sat, 7-11 pm, 931-8668 (men), 7 days a week, 7-11 pm Info and counselling in English
- Gays and Lesbians at McGill, 3480 rue McTavish, local 411, H3A 1X9 (514) 392-8912
- Le Goeland (AA), 4652 rue Jeanne-Mance (514) 728-3228 For lesbian and gay alcoholics
- Groupe de discussion pour lesbiennes, 5 Werendale Park, H3Z 1Y5 (514) 932-9581 (Joanne Stitt)
- Groupe pour lesbiennes alcooliques (AA), 6517 rue St-Denis
- Integrity: Gay Anglicans and their friends, Box 562, Verdun H4G 3E4 (514) 766-9623
- Jeunesse Lambda Youth, c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3
- Lesbian and Gay Friends of Concordia, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8 (514) 879-8406 Office room 307, 2070 MacKay, open 1-4 pm weekdays Meetings Thurs at 4 pm in room H-333-6
- Lesbiennes à l'école, (514) 843-5661 CP 36, Succ C, H2L 4J7 Wed-Sat, 7-11 pm
- Librairie l'Androgyne, 3642 boul St Laurent, 2nd floor, H2X 2V4 (514) 842-4765
- Ligue Lambda Inc, CP 701, succ N, H2X 2N2 (514) 526-1967 (Claude) or 523-8026 (Donald), Sports group
- Naches (gay and lesbian Jews), CP 298, succ H, H3G 2K8 (514) 844-0863 or 488-0849 Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm
- Parallèles Lesbiennes et Gais, radio programme, Mon 19h30, C18L-mf, 104.5, 1691 Pie IX, local 402, H1V 2C3, (514) 526-1489, 526-5387
- Parents and Families of Gays, c/o Gay Info
- Productions 88, CP 188, succ C, H2L 4K1
- Réunion des associations gais et lesbiennes à Montréal (RAGLAM), Box 936, Stn H, H3G 5M9
- Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie, 5 Werendale Park, Westmount, H3Z 1Y5 (514) 937-9581 (Joanne Stitt)
- Sortie, North America's major French-language gay publication CP 232, Succ C, H2L 4K1, (514) 521-2732
- Live and Let Live, c/o Gay Info English gay group for problem drinkers.
- Travesties à Montréal, support for transvestites c/o Gay Info
- United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec, c/o United Theological College, 3521 University St, H3A 2A9 (514) 392-6711.
- Vivre Gai(e) (AA), St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6 (514) 733-0757

Quebec

- Centre homophile d'aide et de libération, 175 Prince-Édouard, G1R 4M8 (418) 523-4997
- Groupe gai de l'Université Laval/Groupe des femmes gais de l'Université Laval, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4
- Groupe Unigai Inc CP 152, succ Haute-Ville G1R 4P3 Social and cultural activities for men and women (418) 522-2555
- L'Heure Gai, Pavillon De Koninck, Cité Universitaire, Sainte-Foy, Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm
- Ligue Mardi-Gai, (418) 529-6973 (Jean Claude Roy)
- Télégai, (418) 522-2555 Gay info, Mon-Fri, 7-11 pm Recorded message other times

Sherbrooke

- L'Association pour l'épanouissement de la communauté gais de l'Estrie, CP 294, J1H 5J1

ONTARIO

Provincial

- Coalition for Gay Rights in Ontario Box 822, Stn A Toronto M5W 1G3 (416) 533-6824

Cambridge

- Cambridge Gays, Box 1496, N1R 7G7 Support network and resource information

Cornwall

- Gays and Lesbians in Cornwall Box 211, K6H 5S7 For more info, call the Gays of Ottawa Gayline (613) 238 1717

Ear Falls/Red Lake Area

- Ear Falls Gays Box 487 Ear Falls, P0V 1T0 (807) 222 1888

Guelph

- Guelph Gay Equality Box 773, N1H 6L8 Gayline (519) 836 4550, 24 hrs

Hamilton

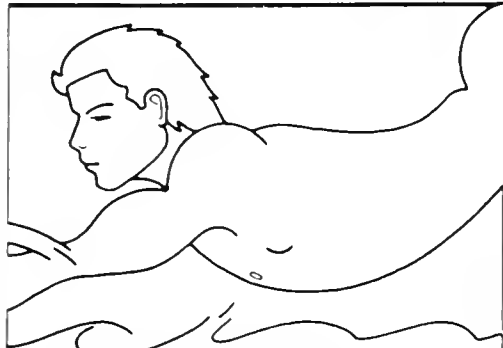
- Alcoholics Anonymous (Gay) meets Sat at 8 pm at 15 Queen St S (side entrance)
- Foundation for the Advancement of Canadian Transsexuals (FACT Niagara) Box 291, Stn A L8N 3C8 (416) 529 7884
- Gay Archives/History Project for Hamilton-Wentworth (416) 278 4713 Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton especially pre 1979
- Gay Fathers of Hamilton Support advice Meets twice a month Call Gayline for info
- Gayline Hamilton info on all groups and activities, peer counselling (416) 523 7055 Wed Sun 7-11 pm
- Gay Women's Collective c/o Gayline Meets 2nd Mon of month
- Hamilton United Gay Societies (HUGS) a meeting of men and women, young and old, with discussions and speakers Meets on alternate Weds, Gay Community Centre Suite 207 41 King William St, 7-30 pm Call Gayline for further info
- Mailing address for all Hamilton groups listed above Box 44 Stn B L8L 7T5

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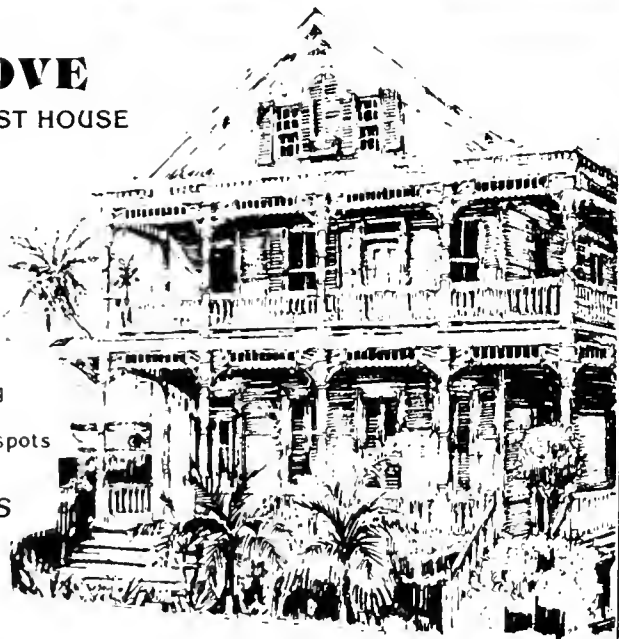
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(305) 296-7467

Kingston

Queen's Homophile Association, 51 Queen's Crescent, Queen's
University, K7L 2S7. (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in
Thurs nights, monthly dances.

Kitchener/Waterloo

Gay Liberation of Waterloo, c/o Federation of Students, U of
Waterloo, Waterloo N2L 3G1. (519) 884-GLQW. Coffeehouse every
Wed at 8:30 pm, Campus Ctr, rm 110.

Gay News and Views, radio programme, Tues, 6-8 pm, CKMS-
FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University
Ave W. (519) 886-CKMS.

Gays of Wilfrid Laurier University, c/o WLUSU, Wilfrid Laurier
University, 75 University Ave W, Waterloo.

International Women's Day Committee, Box 1491, Stn C, Kit-
chener, N2G 4P2.

Kitchener-Waterloo Gay Media Collective, Box 2741, Stn B, Kit-
chener, N2H 6N3. (519) 579-3325.

Leaping Lesbians, radio programme, Thurs, 6 to 8 pm, CKMS-
FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.

Lesbian Organization of Kitchener, Box 2422, Stn B, Kitchener
N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of
month at 85 Highland Rd W, Kitchener.

London

Gay Youth London, c/o HALO. Meets Thurs at 7 pm, 2nd floor,
649 Colborne St. (519) 433-3762.

Gayline, (519) 433-3551. Recorded message 24 hrs/day. Peer
counselling Mon and Thurs, 7-10 pm.

Homophile Association of London, Ontario (HALO), 649 Colborne
St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon,
7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am.

Metropolitan Community Church, Box 4724, Stn D, N5W 5L7.
Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north
entrance to Gibbons Park. Info: Worship Coordinator,
(519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

GEM: Gay Community Outreach, Box 62, Brampton L6V 2K7.

Gayline West, (416) 453-GGCO. Peer counselling.

Parents of Gays Mississauga, c/o Anne Rutledge, 3323 Kings
Mastings Cres, L5L 1G5. (416) 820-5130.

Niagara Region

Gayline, (416) 354-3173

Gay Unity Niagara, Box 692, Niagara Falls L2E 6V5.

Gay Trails, for lesbians and gay men who enjoy hiking. Day and
overnight trips planned. Visitors welcome. Box 1053, MPO, St
Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

North Bay

Gay Fellowship of North Bay, Box 665, Callendar, ON P0H 1H0.
Meetings every Sunday for gay men and lesbians to share and
discuss our problems and joys as gay persons.

Ottawa

Dignity/Ottawa/Dignité, Box 2102, Stn D, K1P 5W3.

Gay People at Carleton, c/o CUSA, Carleton University. For more
info, call (613) 238-1717.

Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn O, K1P 5W9.
GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs:
lesbian drop-in, 8 pm; Fri: social, 7:30 pm-1 am; Sat: women's
night, 7:30 pm-1 am; Sun: AA Live & Let Live group, 8 pm. Gay-
line: (613) 238-1717 Mon-Fri 7:30-10:30 pm, recording other
times. Office: (613) 233-0152.

Gay Youth Ottawa/Hull/Jaunesse Gai(e) d'Ottawa/Hull. For info
call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm,
175 Lisgar St.

Integrity/Ottawa, (gay Anglicans and their friends) c/o St
George's Anglican Church, 152 Metcalfe St, K2P 1N9.

(613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at
7:30 pm, at St George's.

Lesbiennes et gais du campus/Lesbians and Gays on Campus,
c/o SFUO, 85 rue Hastey Street, K1N 6N5.

Live and Let Live Group for gay alcoholics. Contact 60.

Metropolitan Community Church, Box 2979, Stn O, K1P 5W9.
(613) 232-0241.

Parents of Gays, Box 9094, K1G 3T8.

Peterborough

Gays and Lesbians at Trent and Peterborough, 262 Rubidge St,
K9J 3P2. (705) 742-6229. Office hours: 7:30-10 pm, Tues-Thurs.
Gay Alcoholics Anonymous meets (closed group) Tues at 2 pm.

Sudbury

Sudbury All Gay Alliance, Box 1092, Stn B, Sudbury, ON
P3E 4S6.

Thunder Bay

Gays of Thunder Bay, Box 2155, P7B 5E8. (807) 345-8011, Wed
and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd
Tues. Dances held monthly.

Northern Women's Centre, 316 Bay St, P7B 1S1.
(807) 345-7802

Toronto

For information on groups in Toronto, check Out In The City, p 24.

Windsor

AA Acceptance Group — Gay/Lesbian Fellowship, Box 7002,
Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

Gay/Lesbian Information Line, Box 7002, Sandwich Postal Stn,
N9C 3Y6. (519) 973-4951.

Lesbian and Gay Students on Campus, c/o Students' Activities
Council, U of Windsor. (519) 973-4951. Rap sessions weekly.

Lesbian/Gay Youth Group, c/o Box 7002, Sandwich Postal Stn,
N9C 3Y6. (519) 973-4951.

MANITOBA

Portage-la-Prairie

Bi-Women's Support Group, Box 820, R1N 3C3.
(204) 857-5295. For bisexual women.

Thompson

Gay Friends of Thompson, Box 157, R8N 1N2. (204) 677-5833
(8-10 pm, Tues and Thurs).

Winnipeg

- **Affirm: Gays and Lesbians of the United Church.** 453-3984 (Eric) or 452-2853 (Dave).
- **Council on Homosexuality and Religion,** Box 1912, R3C 3R2. (204) 452-1813, 786-3976. Worship, counselling, library.
- **Dignity/Winnipeg,** Box 1912, R3C 3R2.
- **Gay AA New Freedom Group,** Box 2481, or contact through Manitoba Central Office, (204) 233-3508.
- **Gay AIAnon Group.** Info: Gays for Equality.
- **Gay Community Centre,** 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed.
- **Gay Fathers Winnipeg,** Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm).
- **Gay Parents,** c/o Gays for Equality.
- **Gays for Equality,** Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrook St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
- **Lesbian Drop-In,** Thurs, 7-10 pm at Gay Community Centre. Entertainment and coffee.
- **Lesbian Line,** (204) 786-3976, Tues evenings.
- **Mutual Friendship Society, Inc.,** Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.
- **Oscar Wilde Memorial Society,** Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- **Project Lambda, Inc.,** gay community services, Box 3911, Stn B, R2W 5H9. (204) 772-1421.
- **Winnipeg Gay Media Collective,** Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.
- **Winnipeg Gay Youth,** c/o GFE.
- **University of Winnipeg Gay Students Association.** Info: (204) 786-3976.
- **Yoursell,** Box 2790, R3C 3R5. For bisexual men and women.

SASKATCHEWAN

Provincial

- **Affirm/Saskatchewan,** lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon, S7L 4S4.
- **Dignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.
- **Gay Rights Subcommittee,** Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933.
- **West Central Gays,** Box 7508, Saskatoon, SK 27K 4L4.

Prince Albert

- **Prince Albert Gay Community Centre** (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St. E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

- **Rumours** (gay community centre), 2069 Broad St (back entrance). (306) 522-7343.
- **Regina Women's Community and Rape Crisis Centre.** 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

- **Gay & Lesbian Support Services,** 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
- **Gay/Lesbian Community Centre,** Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
- **Gayline,** (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.
- **Lutherans Concerned,** Box 8187, S7K 6C5.

ALBERTA

Provincial

- **Alberta Lesbian and Gay Rights Association (ALGRA),** Box 1852, Edmonton T5J 2P2.

Calgary

- **Camp 181 Association,** Box 965, Stn T, T2H 2H4. Dances, camps, sports and other activities for lesbians and gays.
- **Calgary Lambda Centre Society,** Box 357, Stn M, T2P 2H9.
- **Calgary Gay Fathers,** Contact GIRC for info.
- **Dignity/Calgary,** Box 1492, Stn T, T2H 2H7.
- **Frontrunners Group** (gay AA). Box 181, Stn M, T2P 2M7.
- **Gay Fathers.** Info: contact GIRC. Potluck first Sun of the month.
- **Gay Information and Resources Calgary,** Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9. (403) 234-8973. Info and counselling Mon-Fri, 7-10 pm. Dances, discussion groups, newsletter, gay rights action. Write: Box 2715, Stn M, T2P 3C1.
- **Gay Leisure Link.** Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.
- **Gay Political Action Committee,** c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.
- **Imperial Court of the Chinook Arch,** (403) 282-6393. Entertainment and social events.
- **Integrity** (Gay Anglicans and their Friends), c/o Box 34, Stn G, T3A 2G1.
- **Lambda Centre,** community centre project. Box 357, Stn M, T2P 2H9.
- **Lesbian Information Line,** (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.
- **Lesbian Mothers,** Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.
- **Lesbian Outreach and Support Team,** Box 6093, Stn A, T2H 2L4. (403) 281-2895.
- **Lesbians and Gays at University of Calgary.** Students Club, MacEwan Hall, U of Calgary, T2N 1N4.
- **Metropolitan Community Church,** 204-16 Ave, NW, T2M 0H4. (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.
- **Right To Privacy Committee,** Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.
- **Womyn's Collective,** (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL.

Edmonton

- **Dignity Edmonton Dignité,** Box 53, T5B 2B7.
- **Edmonton Roughnecks Recreation Association,** c/o GATE. Volleyball, softball, gymnastics.
- **Gay Alliance Toward Equality,** Box 1852, T5J 2P2. Office.

- 10173-104 St. (403) 424-8361. Info and counselling. Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.
- **Gay Fathers & Lesbian Mothers.** For info call (403) 424-8361.
- **Inter/Ed,** Box 126, 9820-104 St, T5K 0Z1. (403) 421-7629 (Jim).
- **Integrity** (Gay Anglicans and their Friends). c/o 126, 9820-104 St, T5K 0Z1. (403) 421-7629.
- **Metropolitan Community Church of Edmonton,** Box 1312, T5J 2M8. (403) 432-1225. Sunday worship at 7:30 pm, 126 Street - 110 Avenue.
- **Privacy Defence Committee,** c/o Box 1852, T5J 2P2.
- **Womonspace,** No 7, 8406-104 St, T6E 4G2. (403) 433-3559 (Jeanne). Social and recreational group for lesbians.

Red Deer

- **Gay Association of Red Deer,** Box 356, T4N 5E9.

BRITISH COLUMBIA

Provincial

- **AFFIRM: Gays and Lesbians of the United Church in BC,** Box 46586, Stn G, Vancouver V6R 4G8. (604) 324-3902. Support group and educational resources.
- **Gay Fathers,** Box 4603, MPD, Vancouver V6B 4A1. (604) 255-1076.
- **Rural Lesbian Association,** RR 1, Ruskin VON 1R0.

Kamloops

- **Thompson Area Gay Group,** Box 3343, V2C 6B9. welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

Kelowna

- **Okanagan Gay Organization,** Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre.

Port Alberni

- To contact the local group, write c/o Mr Trevor Kelly, 201-4204 China Creek Rd, Port Alberni, BC V9Y 1R1. Counselling, companionship.

Port Hardy

- **North Island Gay and Lesbian Support and Information Group,** Box 1404, Port Hardy, BC, VON 2P0.

Prince Rupert

- **Gay People of Prince Rupert,** Box 881, V8J 3Y1. (604) 624-4982 (eve).

Revelstoke

- **Lathlorien,** Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

Terrace

- **Northern Lesbians,** RR 2, Box 50, Usk Store, V8G 3Z9.

Vancouver

- **AIDS Vancouver,** c/o 19th fl, 355 Burrard St, V6C 2J3. Ph: (604) 687-AIDS.
- **Alcoholics Anonymous** (Gay), (604) 733-4590 (men), (604) 929-2585 (women).
- **Archives Collective,** Box 3130, MPD, V6B 3X6.
- **Bisexual Women's Group.** Monthly meetings. Write Crystal, 3085 Charles St, V5K 3B6, or call Georgia at (604) 874-1756 or Joyce at 251-6090.
- **Coming Out** (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.
- **Congregation Sha'ar Hayam,** Jewish gay synagogue, Box 69406, V5K 4W6, (604) 255-1076.
- **Daughters Unlimited,** Joyce (604) 251-6090, or Elisa, Doris or Christine (604) 254-7044. (Plans to open a women's club.)
- **Dignity/Vancouver,** Box 3016, V6B 3X5. (604) 684-7810.
- **Dogwood Monarchist Society,** 303-1150 Burnaby St, V6E 1P2.
- **Frontrunners** (running/jogging). Call Erik (604) 687-3238 or Rick (604) 590-4665.
- **Gay and Lesbian Caucus of the BC NDP,** (604) 669-5434.
- **The Gay Library,** 1244 Seymour St, Box 2259 MPD, Vancouver, BC V6B 3W2. (604) 327-9883 or 688-1006.
- **Gayblevision,** TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7. (604) 689-5661.
- **Gay Festival Society,** Box 34397, Stn D, V6J 4P3. (604) 687-7129.
- **Gay Leisure Link** (GLL), Box 4662, V6B 4A1.
- **Gay/Lesbian Law Association,** c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. (604) 228-4638.
- **Gay Rights Union,** Box 3130, MPD, V6B 3X6. (604) 731-9605.
- **Gays and Lesbians of UBC,** Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638. Meets Thurs at 12:30 pm (see The Ubyssay for room).
- **Gazebo Connection** (business & professional women's group), 382-810 W Broadway, V5Z 4C9. (604) 984-8744.
- **Greater Vancouver Business Association,** c/o Dwayne Sullivan, 941 Davie St, V6Z 1B9.
- **Integrity: Gay Anglicans and their Friends,** Box 34161, Stn D, V6J 4N1. (604) 873-2925.
- **Knights of Malta,** Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.
- **Lambda** (Gay AI-Anon). Joe at (604) 689-7681 or Mike at 327-8423.
- **Legal Advice Clinic,** 1244 Seymour St (VGCC). Mon, 7:30 pm. Free advice and referrals.
- **Lesbian and Feminist Mothers' Political Action Group,** Box 65804, Stn F, V5N 5L3. (604) 251-6090.
- **Lesbian and Gay Health Sciences Association,** c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- **Lesbian Drop-In,** 322 W Hastings, every Wed, 7:30 pm (604) 684-0523.
- **Lesbian Information Line,** (604) 734-1016. Thurs, Sun, 7-10 pm.
- **Lesbian Mothers' Defense Fund,** Box 65804, Stn F, V5N 5L3. (604) 255-6910. Potluck brunches last Sun of month.
- **The Lesbian Show,** Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm.
- **Metropolitan Community Church,** Box 5178, V6R 4B2. (604) 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).
- **Native Cultural Society** (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1. (604) 688-2645.

- **Parents and Friends of Gays** (604) 988-7786.
- **Rights of Lesbians,** (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.
- **Rob Joyce Legal Defense Fund,** c/o Gay Rights Union.
- **SEARCH,** c/o VGCC. Info and counselling. (604) 689-1039. 7-10 pm.
- **Sherwood Forest,** non-profit gay introduction service (604) 251-2789.
- **Vancouver Activists in S/M (VASM),** call George (604) 594-3632 or Fred (604) 685-7067. An educational organization with a monthly newsletter.
- **Vancouver VD Clinic,** Rm 100, 828 W 10th Ave (near Gen Hosp) (604) 874-2331, Ext 220.
- **Vancouver Gay Athletic Association,** c/o 1018 Burnaby St (604) 681-2424.
- **Vancouver Gay Community Centre,** 1244 Seymour St; Box 2259, MPD, V6B 3W2. (604) 684-6869. Services, programmes, magazine.
- **Vancouver Men's Chorus,** Box 48383, Bentall Centre, V7X 1A1. Ron at (604) 985-5808 or Larry at (604) 669-6249.
- **West End Softball Association,** Box 161, 1018 Homer St, V6B 4W9. Call Frank Hamper (604) 255-4410.
- **West End Volleyball,** 222-1500 Pendrell St. (604) 669-6696.
- **Women in Focus,** 204-456 W Broadway, V5Y 1R3. (604) 872-2250.
- **Young Gay People,** c/o SEARCH.
- **Younger Lesbian Drop-In** every Tues, 7-9 pm, at Women's Bookstore, 322 W. Hastings.
- **Zodiac Fraternal Society,** Box 33872, Stn D, V6J 4L6.

Vernon

- To contact the local group, write RR 6, Site 17, Comp 19, V1T 6V5.

Victoria

- **Alcoholics Anonymous** (Gay), (604) 383-9862.
- **Dignity Victoria,** c/o 405-1060 Pakington St, V8V 3A1.
- **Feminist Lesbian Action Group,** Box 1604, Stn E, V8W 2X7.
- **Gay and Lesbian Organization of the University of Victoria** (GLU), SUB, Univ of Victoria, Box 1700, V8W 2Y2.
- **Gay Men's Group,** 2612 Victor St, V8R 1N3. (604) 595-6782.
- **The Island Gay Community Centre Society,** 2-712 Suffolk St, V9A 3J6. (604) 384-3910. Gay Café at 1923 Fernwood every Thurs till midnight.
- **Need** (Victoria Crisis Line), (604) 383-6323, 24 hrs. Some gay info available.
- **Womyn's Coffee House,** 1923 Fernwood. Every Wed evening.

West Kootenay region

- **West Kootenay Gay People,** Box 642, Nelson V1L 4K5. (604) 352-6233 (Nelson); (604) 368-3088 (Trail). Offering friendship, a newsletter, info and social events.

PUBLICATIONS

- **Action! Right to Privacy Committee,** 730 Bathurst St, M5S 2R4.
- **Angles,** Box 2259, MPD, Vancouver, BC V5B 3W2. (604) 684-6869.
- **The Body Politic,** Box 7289, Stn A, Toronto, ON M5W 1X9. (416) 977-6320.
- **Ça s'attrape!!**, a lesbian monthly. CP 771, Succ C, Montreal, QC H2L 4L6.
- **Communiqué,** Box 990, Caribou, Maine 04736, USA.
- **Fine Print,** Box 3822, Stn D, Edmonton AB T5L 2K0. (403) 488-8787.
- **FLAGMAG,** Box 1556, Stn A, Fredericton, NB E3B 5G2.
- **Flagrant,** Box 652, Stn E, Victoria, BC V8W 2P8. Lesbian feminist.
- **The Gay Gleaner,** Box 1852, Edmonton, AB T5J 2P2.
- **Gay Information Calgary,** No 317, 223 - 12 Ave, SW, Calgary, AB T2R 0G9.
- **Gay Niagara News,** Box 692, Niagara Falls, ON L2E 6V5.
- **Gay Phoenix,** Box 44, Stn B, Hamilton, ON L8L 7T5. (416) 639-6050.
- **GEM Journal,** Box 62, Brampton, ON L6V 2K7.
- **Gender Review,** a publication of the Foundation for the Advancement of Canadian Transsexuals (FACT), primarily of interest to male-to-female transsexuals. Box 291, Stn A, Hamilton, ON L8N 3C8.
- **GLOW Newsletter,** c/o Federation of Students, U of Waterloo, Waterloo, ON N2L 3G1.
- **GO Info,** Gays of Ottawa/Gais de l'Ottawa, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- **Guelph Gay Equality Newsletter,** Box 773, Guelph, ON N1H 6L8.
- **HALO Newsletter,** 649 Colborne Street, London, ON N6A 3Z2.
- **Lesbian/Lesbienne,** Box 70, Stn F, Toronto, ON M4Y 2L4.
- **Metamorphosis,** a publication of interest to female-to-male transsexuals. Box 5963, Stn A, Toronto ON M5W 1P4.
- **Network Victoria,** Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4. (902) 381-2225.
- **Perceptions,** Box 8581, Saskatoon, SK S7K 6K7.
- **Le petit Berdache,** bi-monthly information bulletin of ADGLO. CP 36, Succ C, Montréal, QC H2L 4J7. (514) 843-8671.
- **Pink Ink,** Box 287, Stn H, Toronto, M4C 5J2. (416) 423-4803.
- **The Radical Reviewer** (lesbian/feminist literary tabloid), Box 24953, Stn C, Vancouver, BC V5T 4E3.
- **Rencontres Gaies,** Editions Heureux Enr, CP 245, Succ N, Montréal, QC H2X 3M4.
- **Sortie,** Quebec's gay newsmagazine, CP 232, Succ C, Montreal, QC H2L 4K1. (514) 521-2732. Office: 4286, rue Boyer.
- **Thompson Area Gay Group Newsletter,** Box 3343, Kamloops, BC V2C 6B9.
- **Thunder Gay,** c/o Box 2155, Thunder Bay, ON.
- **Voices: A Survival Manual for Womyn,** c/o I Andrews, RR 2, Kenora, ON P9N 3W8. Lesbian journal.

GET YOUR GROUP INTO NETWORK!

Network is TBP's listing of lesbian and gay groups throughout Canada and Quebec. It's a way of letting people in your part of the country know what's happening, and a way of getting others involved.

We'll gladly change, add or delete any information on your group — just drop us a line! **Network, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9.**




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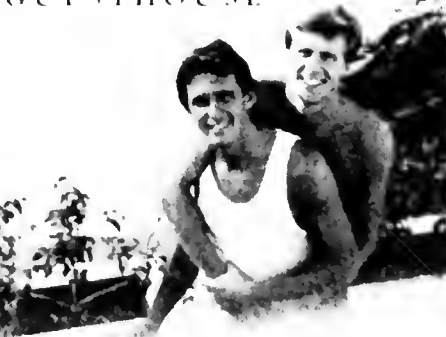
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slow down, warm up, and enjoy life.

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shopping a charming and elegant experience.

Enjoy outdoor cafes; sit in tropical gardens; get hot in one of the swinging discos, or just lounge by the clear Atlantic, Gulf or a favorite pool.

Key West is just a little over a mile wide by four miles long; 157 miles south of Miami, and 90 miles north of Cuba.

Sixty confess to buggery to challenge selective enforcement of Crimes Act

Confronting the law in Australia

SYDNEY — On Monday, October 3, Labour Day in Australia, more than 60 men assembled at the Sydney Gay Centre to sign declarations incriminating themselves under sections 79, 80, 81 and 81B of the New South Wales Crimes Act. The declarations stated that the signers were homosexual men who had participated in mutually consensual sex acts with other men, which the signers understood to be illegal in the state of New South Wales. The documents also pointed out that none of the acts would have been illegal if one of the parties were female.

Justice of the Peace Bob Hay witnessed each signature. Only those men whose jobs were not jeopardized and who had had no previous trouble with the law were allowed to sign.

The first two signers, Lex Watson and Robert French, presented their declarations in person to Ernie Shepherd, head of the vice squad, on October 4. Shepherd accepted the papers without comment but refused subsequent declarations from gay men. The rest of the declarations were sent to him by registered mail.

The declarations are part of the "Buggery for Liberty" campaign, which protests the arrest and charging of 27 men in a September raid on the Club 80 bar in Sydney. Under sections 79 to 81B of the Crimes Act, the arrested men are liable to a maximum of 14 years in prison if found guilty, as are the signers of the statutory declarations. A statement from the Australian Gay Rights Lobby pointed out that the Sexual Assault Bill of April 1981 carries a maximum of sev-

en years for sexual assault, yet the Crimes act provides a penalty of 14 years for consensual gay sex. Oddly enough, amendments to the Anti-Discrimination Act passed in 1982 make discrimination on the basis of sexual orientation illegal in the state of New South Wales.

Australia's gay activists believe the police use the Crimes Act selectively to harass the gay community. When Club 80 was raided, the police maintained they were just doing their job. In January of this year the Deputy Police Commissioner stated that if police had knowledge of breaches of law they had to take appropriate action or face departmental action for breach of duty. Yet, even though signed confessions of guilt were personally delivered to Shepherd, the Vice Squad has yet to take any action against the signers. Shepherd told the *Sydney Morning Herald* the gay men "are using the squad as a means to an end. I am not interested in their campaign at all — we (the police) don't change the legislation, the government does."

Watson and French have written to Shepherd asking for a statement indicating why no charges have been laid against them. They have also written to the government, saying that as no action has been taken against them, charges against the men arrested at Club 80 should be dropped — since, legally, the crimes are indistinguishable. □

"outstanding gay youth" and pictured him holding hands with his male date at a high school dance.

The Boy Scouts have traditionally banned "Gays, Girls and Godlessness" and in the past, several girls, and boys who were atheists, have challenged this policy without success. Malcolm Wheeler, the Scouts' attorney in Los Angeles, said the court's ruling is a violation of the group's right to free association. "There is all sorts of selectivity in association that we believe to be fundamental and to be protected by the First Amendment." The Boy Scouts of America will take the case to the California Supreme Court if necessary, claiming that it is a private organization and therefore free to admit or expel members according to its own rules.

Curran and the American Civil Liberties Union claim that Boy Scouts of America is a business and therefore subject to state civil rights laws. The Second District Court of Appeals ruled that Curran's dismissal violated his constitutional right to fair process. In Los Angeles, Judge Robert Weil ruled that "Boy Scouts of America must show a rational connection... between homosexual conduct and any significant danger of harm to the association" before they can expel a gay member.

According to Quentin Alexander, head of the Mount Diablo Council, child molestation was not an issue in Curran's dismissal. He told *People* magazine that "the only real question is whether or not his lifestyle is acceptable in an adult leader."

Curran says, "I am morally straight. It will be difficult for the Scouts to prove I'm immoral. They made me an Eagle Scout, gave me the Order of the Arrow.... They've gone to great lengths to prove how moral I am." □

Scouts don't want morally straight Eagle

LOS ANGELES — The Boy Scouts of America will appeal a federal court order handed down October 3 requiring them to reinstate Timothy Curran of Berkeley, age 20, as leader of Mount Diablo Scout Troop 37.

Curran, an Eagle Scout and winner of 22 merit badges, applied for a position as an adult leader in 1980 so he could work at a national jamboree and contribute to the organization's newspaper. He was ousted from the Boy Scouts after the leaders of the Mount Diablo Scout Council saw an article in the *Oakland Tribune* that referred to Curran as an

AIDS: progress, leads and protests

PARIS — The president of the French delegation to the Council of Europe, Socialist Party Deputy Lucien Pignon, has proposed a resolution to the council calling on that body to alert the European public to the risks of a homophobic campaign based on the fear of AIDS.

The resolution calls on the media "to avoid turning the reporting of information on AIDS into an anti-homosexual campaign."

A team of virologists at the Pasteur Institute in Paris have apparently isolated a new "retrovirus," which they call lymphadenopathy virus (LAV) and which they feel may be responsible for AIDS. Researchers are now testing American AIDS blood samples to see if the new virus is also present there.

A group of Belgian and American researchers left Belgium for Central Africa October 14 to conduct epidemiological studies focusing on AIDS. The researchers are investigating the possibility that AIDS may have existed undetected in Africa for some time. A large percentage of Belgian AIDS patients have visited or lived in Africa.

Researchers at the New England Regional Primate Center of the Harvard Medical School have succeeded in experimentally transmitting what appears to be a type of AIDS in monkeys to other previously healthy monkeys. The monkeys developed opportunistic infections and blood profiles including reversed T-cell ratios consistent with those of human AIDS patients. The results indicate that monkeys would be an appropriate animal model for human AIDS research.

More than 800 Haitians and supporters marched to New York's Downstate Medical Centre September 24. Shouting "we are not your guinea pigs" and carrying a banner that read "Stop Scapegoating Haitians Over AIDS," the demonstrators were protesting the Centers for Disease Control's classification of Haitians as a risk group. "We will not stop until the CDC takes Haitians off the racist list," said Lionel Legros, a Haitian representa-

tive. "They are using AIDS as a tool," said a Haitian woman who wished to remain anonymous. "We are fighting like all other immigrants for our right to stay here."

Other speakers described loss of employment and ostracism due to the AIDS panic. "People avoid shaking my hand when they know I'm Haitian," said Fred Pierre, a Long Island auto mechanic.

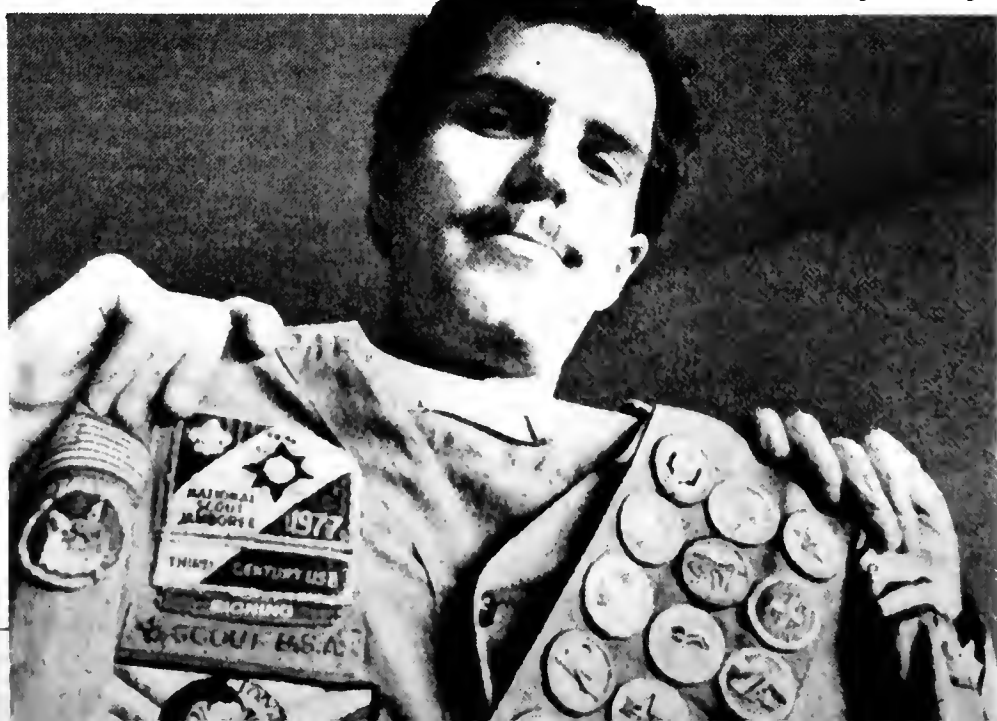
Also in New York, a Greenwich Village co-op is being sued for illegally attempting to evict a physician because he treats patients with AIDS. Dr. Joseph A. Sonnabend has rented an office in the building since 1977, but was told that other residents feared the value of their property would decrease because of the nature of his practice.

Finally, a national furor has erupted over a gay man with AIDS who was sent to San Francisco by a Gainesville, Florida hospital because "no nursing home in the state of Florida would admit him." The patient, Morgan McDonald, died shortly after arriving in San Francisco, and Dr. Mervyn Silverman of the department of public health has accused the Florida hospital of classifying him as an outpatient in order to get rid of him.

Total American AIDS cases as of September 26 were 2,347. □

Ousted Scout Tim Curran: The Order of

the Arrow wasn't good enough



New Peruvian groups get press attention

LIMA — Peruvian gay people have established a gay liberation movement in their country for the first time, and on May 21 a major Lima newspaper, *La Republica*, ran a 12-page Saturday supplement on homosexuality.

The Lima organization, Movimiento Homosexual de Lima (MHOL), issued a manifesto last March that denounced rigid gender-based sex roles and demanded an end to the persecution and oppression of gay people. The group has also begun to distribute a questionnaire in Lima's fast-developing gay ghetto to get a better understanding of the demographic and political make-up of the emerging community. As well as engaging in the struggle for "civil rights" for gay people, MHOL hopes to begin to conduct research on broader questions of sexuality and social behaviour.

MHOL has now been joined by a second group, Accion Para La Liberacion Homosexual (APLHO). APLHO stresses that it is made up of "male and female homosexuals" who wish to develop their homosexual consciousness and create "deep and lasting links of solidarity and

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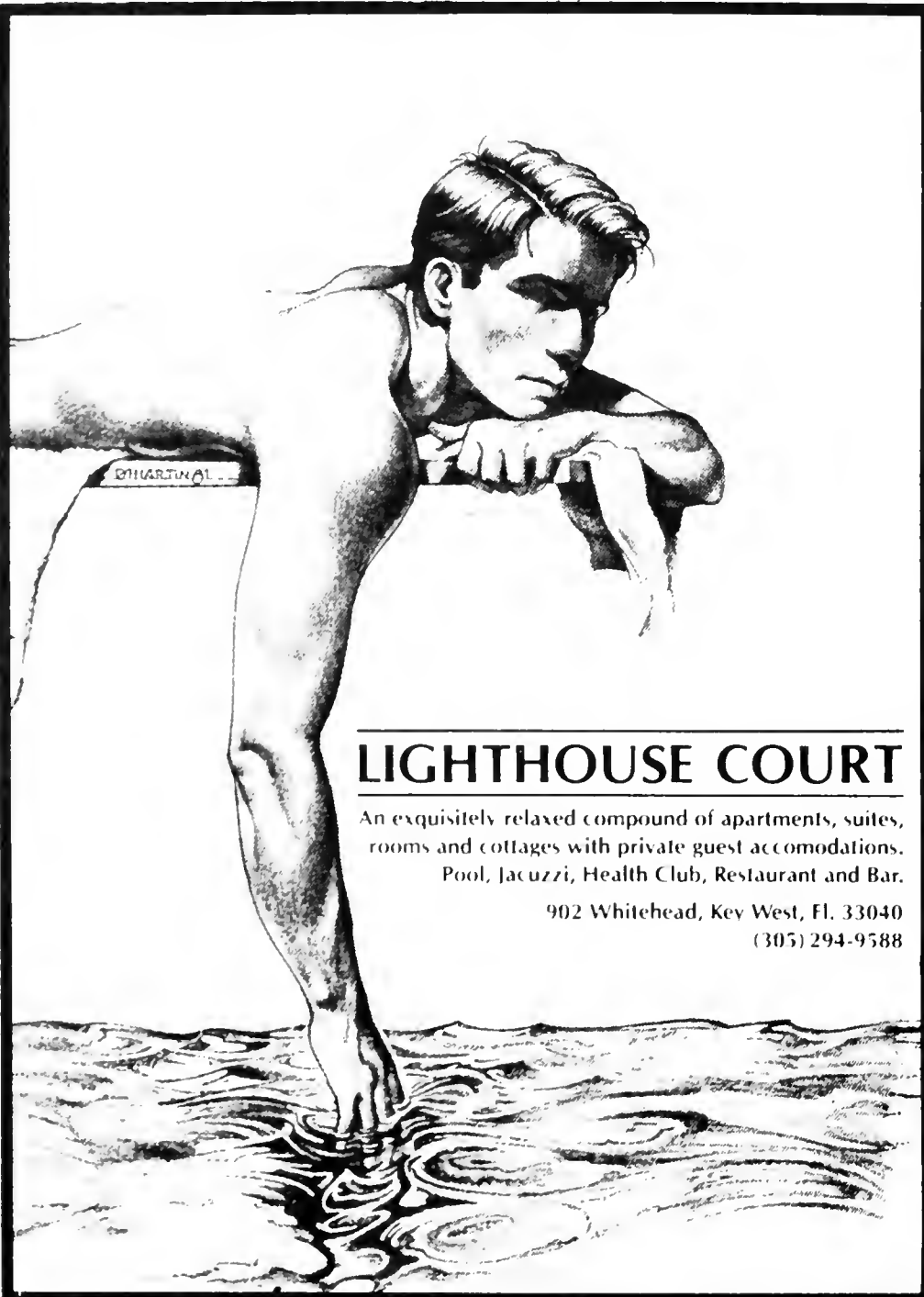
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fraternity."

Both groups were featured in the May supplement of *La Republica*, a mainstream but left-of-centre daily newspaper based in Lima, with distribution across most of the country. The first part of the supplement is taken up with a discussion between representatives of MHOL and APLHO and three straight "experts," a psychologist, a psychoanalyst and a feminist journalist. The gay spokespeople do an admirable job of challenging many of the heterosexist assumptions of these disciplines. The supplement also includes a major interview with a 26-year-old lesbian who has returned to Peru after four years in New York. She speaks of facing the difficult task of constructing her life as a lesbian in a male-dominated, homophobic society without the support of a well-developed lesbian subculture.

Although homosexual activity between adults older than 14 is not illegal in Peru, social prejudice makes lesbians and gay men generally vulnerable to police harassment and heterosexual violence and intimidation. The MHOL manifesto states that it is important to unite with other groups struggling for a more just and rational society and concludes, "It is also a fundamental task of MHOL to work so that the homosexual person can experience her or his personal identity in all its full human potential with freedom and joy. We call on all homosexual men and women to assume our identity in the world and organize ourselves to win the social space which is our right." □

First Soviet group seeks world support

LENINGRAD — A fledgling underground gay organization, the first in the Soviet Union, has been established in this Baltic city and there are hopes of establishing a network of similar groups across the USSR.

The Leningrad group presently has approximately 30 members, who held study sessions throughout October on different aspects of gay identity and the gay liberation movement. A seminar for gays and lesbians from Moscow, Tallinn, Riga and Kiev was planned for November.

Homosexual conduct is punished by five years in prison under article 121 of the Russian Federation's Penal Code and by other legislation in other Soviet republics. The new group hopes to find international support to have the laws repealed or reformed. Such legal change is seen as a step that must be taken before other questions of gay liberation can be dealt with. The group already credits international attention to the situation of gay people in the USSR for a decline in police harassment experienced by gay men in many cities.

Soviet legal prohibitions of homosexual behaviour date from the 1930s, when the country was still basically a patriarchal peasant society. Since that time the country has industrialized and urbanized, the position of women has changed, family structure has been transformed and unofficial gay subcultures have sprung up in many cities.

"These progressive changes in social, demographic and cultural structures of our society are a fair basis for homosexual lifestyles and the development of gay identity," said Sasha, a group spokesperson and Communist Party member. "They have also produced a sharp conflict between people's creative possibilities and energies and the practical impossibility of living out such wishes. The biggest problem for our gay movement is

that people do not believe that change is possible."

While most of the Soviet press has only mentioned homosexuality to warn the population of the evils of capitalist decadence, many lesbians and gay men have been able to keep up with gay news and politics through reports appearing in Dutch, German, English and Swedish communist party newspapers, which are on sale in major Soviet cities. The new group hopes to join the International Gay Association and develop contacts in other European socialist countries. □

AFL-CIO calls for anti-bias legislation

HOLLYWOOD, FLA — On Tuesday, October 4, the 900 member-delegates to the fifteenth constitutional convention of the AFL-CIO labour federation unanimously passed a resolution calling for legislation banning discrimination based on sexual orientation in jobs, housing, credit, public accommodation and government services.

The resolution was proposed by John Sweeney, president of the Service Employees International Union (SEIU), which represents 700,000 workers in the United States. The SEIU executive board passed the same resolution in January. Similar proposals have been passed by the International Ladies Garment Workers Union, the California Federation of Teachers and the American Federation of State, County and Municipal Employees.

Bill Olwell, a gay man and vice-president of the United Food and Commercial Workers Union, aided the Gay Rights National Lobby in guiding the resolution to completion. Talking about the task of convincing the AFL-CIO leadership to stand behind the proposal, he said, "It took sensitizing, not pressure. People think that the AFL is a very red-neck group but you can trace it back; it's as progressive a group as you can find in American history."

The California Lesbian/Gay Labor Alliance, a major lobbying group for the passage of the resolution, said in a press release that the move was "consistent with the principles of trade unionism and a person's right to privacy." It is hoped that support from the AFL-CIO will lead to the formation of more state gay labour groups.

On October 5, the convention passed another resolution, also proposed by John Sweeney, calling for funding of a comprehensive package of research and treatment for AIDS. □

Indonesians reach isolated lesbians

DJAKARTA — Lambda Indonesia, this country's first gay liberation organization, reports growing national recognition of the existence of the gay movement in the country and a major breakthrough in its outreach to Indonesian lesbians.

Three national newsmagazines, *Tempo*, *Sarinah*, and *Aktuil*, have given the group positive coverage in the past six months, and as a result letters have been pouring into the group's headquarters in Solo from isolated gay people across Indonesia. Especially important was an article in *Sarinah*, a women's magazine with national circulation. Lambda's national secretary approached *Sarinah* last spring to complain of biased reporting in the magazine's coverage of gay life and to present an alternative account from

the point of view of gay people. The article was published, and dozens of lesbians contacted the organization for the first time. The group now plans to establish a Women's Secretariat and to encourage the participation of lesbians in its publication, *G Gaya Hidup Ceria*. Previously, Lambda had reported no contact whatsoever with "domestic lesbians." □

Jesse Jackson speaks at Rights Fund dinner

NEW YORK — Reverend Jesse Jackson, civil rights leader, black Baptist minister and candidate for the Democratic party presidential nomination, addressed a largely male audience of 1,000 gay activists and Democrats as keynote speaker at the annual Human Rights Campaign Fund dinner, held at the Waldorf Hotel September 27. The Fund, a gay political action committee, is credited with having raised \$600,000 for pro-gay political candidates in 1982. Dinner was \$150 a head.

Jackson expressed his commitment to "equal protection under the law" and said that as long as "sexual preference remains personal and private and does not infringe on the rights of others there can be no basis for denying civil rights or civil liberties." He invited the gay rights movement to engage in a "meaningful dialogue" with the civil rights movement, and to join a "rainbow coalition of the rejected" in a broad-based movement to gain economic, political and social change through the ballot box.

Although Jackson was well received, the evening was not without controversy. In reference to Jackson's support for "personal and private" sexual preference, master of ceremonies Harvey Fierstein, author of *Torch Song Trilogy*, told the audience, "I want to be able to kiss my lover on the street, just the way you can kiss your wife."

Jackson also criticized the gay movement for being "historically a part of the white economic and political establishments," often at the price of not being openly gay, and for practising racism within the gay community. "I would urge you, as I urge black people... the bigger you get beyond yourselves, the more you protect yourselves," he said. Jeff Levi, Washington director of the National Gay Task Force, said that although Jackson's criticisms about racism were true, "we need to see him dealing with the homophobia in the straight audiences he speaks to."

"We must expand our notion of the human family," said Jackson. And while lesbians and gay men need to fight off attacks from fanatical homophobes, they should also join the opposition to "the Klan and the Nazis who attack blacks and Jews." □

Mexican state sees gay "social dangers"

GUADALAJARA — The State of Jalisco has become the first in Mexico to establish penal legislation officially branding lesbians and gay men as "social dangers."

The new legislation was introduced after the election victories of Governor Enrique Alvarez del Castillo and Guadalajara mayor Guillermo Vallarta Plata. Both men vowed to "clean up the homosexual presence" in the centre of the state capital, Mexico's second-largest city, during the election campaign.

Gozalo Esparza Borroel, president of the Guadalajara Civil and Moral Improvement Committee, called homosexuality "anti-social conduct" and asked the government to "study the origin of this kind of deviation in order to eradicate it."

According to *Paz y Liberacion*, all gay bars in the city have now been closed and police are arresting suspected gay people by the hundreds, demanding bribes and then jailing their victims anyway. The Guadalajara Gay Pride Liberation Group (GOHL) is urgently requesting the international community to write letters of protest to the governor (at Palacio de Gobierno Estatal, Guadalajara, Jalisco, Mexico) and the mayor (at Palacio Municipal de Guadalajara, Guadalajara, Jalisco, Mexico) with copies to GOHL (Apdo Postal 1-1693, Guadalajara, Jalisco, Mexico).

On September 18 in Mexico City, police marched into the gay community centre and headquarters of the Grupo Lambda de Liberacion Homosexual and dragged two people away at gunpoint. The police produced no arrest warrants, and charges against the detainees are still unknown. Lambda spokespeople expressed fears that there will be more police raids against their premises, which opened in November 1982.

The situation for lesbians and gay men appears to be worsening along with Mexico's deepening economic crisis as demagogic politicians attempt to focus public attention on "moral issues," to divert it from the government's inability to deal with the pressing problems of poverty and unemployment. □

Resort voters elect city's first gay mayor

KEY WEST — The voters of this Florida community elected their first openly gay mayor, gallery owner Richard Heyman, on November 1. His opponent, contractor Richard Kerr, ran as a "family man" and asked residents to "help set the moral tone for our community." He linked Heyman with "morally insensitive radicals" and said the election of a gay mayor would discourage "family people" from visiting the resort, according to a story from United Press International.

Heyman, a former member of the city commission, believes he won the election because he "spoke to the issues." He said his campaign "aimed at getting Key West together. The opposition waged a divisive campaign and it failed."

Although Kerr said he wasn't attacking Heyman's homosexuality, the issue was nonetheless a major one in the campaign. Some residents called on the descendants of the "Conchs," Key West's original settlers, to make a "last stand." Sixty per cent of the city's 11,598 registered voters turned out to award Heyman 54 per cent of the vote.

At press time, Heyman could not be reached for comment. According to a source at his office, the mayor-elect was resting in Costa Rica before taking office November 17. □

World News credits

The Advocate (San Mateo), *Bay Area Reporter* (San Francisco), *The Blade* (Washington, DC), *The Connection* (New York), *Dallas Gay News* (Dallas), *Frontiers* (Los Angeles), *Gay News* (Philadelphia), *Gay Community News* (Boston), *G Gaya Hidup Ceria* (Jakarta), *New York Native* (New York), *Paz y Liberacion* (Houston), *The Sentinel* (San Francisco), *The Weekly News* (Miami), California Lesbian/Gay Labor Alliance, Kendall Lovett and Robert French (Sydney).

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Out in the City

TBP'S GUIDE TO WHAT'S ON IN TORONTO THIS MONTH

Stage

Jon Kaplan

Fuchsia Shock. Sky Gilbert's latest, directed by Ken MacDougall, takes on Andy Warhol's film factory crowd, and whatever happened to them? Act I takes place at a '60s happening, Act II at an '80s orgy. Features Paul America, "the most beautiful boy who ever lived." The Rivoli (334 Queen St W, 596-1908), Dec 13, 14 and 15 at 8:30 pm; and Dec 16 and 17 at the Maggie Basset Studio (Tarragon Theatre), 30 Bridgman, 531-4682.

Danny Grossman Dance Company. Grossman and his gutsy, exuberant corps return to their hometown for a week's stay at Harbourfront. The programme includes new work and "Nobody's Business," a tongue-in-cheek look at sexual mores which reverses the usual sex roles and features a "bantering homoerotic couple dance" to Joe Turner's rendition of "T'aint Nobody's Business If I Do." As London's *Evening News* said, "On no account miss them. They are the tops." Premiere Dance Theatre, Harbourfront. Dec 6-10, 8 pm. 869-8444.

The Grand Theatre Company. Among the plays at Robin Phillips's new company in London is Eve Merriam's *The Club*, set in a men's club in 1903 and peopled by women playing the men's roles and commenting on the status of women. A powerful piece of theatre. Opening Dec 23 is Joseph Kesselring's classic *Arsenic and Old Lace*, with the Brewster sisters played by William Hutt and John Neville. In rep. 471 Richmond St, London, Ont. 1-800-265-1241 (toll-free).

Forbidden Broadway. A musical parody of recent shows and stars on the Street of Dreams, from *Nine* and *Amadeus* to Bacall, Merman, and Taylor/Burton. A dinner-theatre production at the new Strand Restaurant (formerly Simpson's-in-the-Strand). First Canadian Place, 77 Adelaide St W. Dinner at 6, shows Mon-Fri at 8:30 pm, Sat at 8 and 11 pm. 368-2761.

Side by Side by Sondheim. Revue made up of music that Stephen Sondheim has written for the stage. Nov 24-27, Nov 30-Dec 3. Glen Morris Studio Theatre, 4 Glen Morris St. 978-8668 or 978-8705.

Action. The Sam Shepherd play, directed by Sky Gilbert. The Rivoli, 334 Queen St W. Dec 21, 22 and 23 at 8 pm. 596-1908.

Danceworks. The company's latest show, *The Western Connection*, includes a work by Steve Paxton called "Jag Ville Gorna Telefonera," a duet based on the movements of pairs of male athletes in competition. Dec 1-3. Harbourfront Studio Theatre, 235 Queen's Quay W. BASS outlets or 869-8412.

TIDE. Toronto Independent Dance Enterprises opens its fifth season with the premiere of a work by Sallie Lyons and the revival of Allan Risdill's 1982 piece, *Bittersuite*. Dec 7-10. Toronto Dance Theatre, 80 Winchester St. 596-8384.

Bremen Dance Theatre. The excitingly theatrical German company brings its production of *Maria Callas* to the Ryerson Theatre as part of the Dance! series. The show uses music sung by Callas to comment on her life and work. Dec 13-17. 43 Gerrard St E. BASS outlets or 977-1055.

Noel & Gertie. Musical revue about Noel Coward and Gertrude Lawrence. Mon-Thurs, 9 pm; Fri-Sat, 8 and 10:30 pm. Theatre in the Dell, 300 Simcoe St. 598-4802.

Gertrude Stein's Gertrude Stein. Nancy Cole's one-woman show. "Stein resurrected... one is spellbound" — *Vancouver Province*. In rep with another Cole play, *With Love, John Lennon*. Through Dec 3. Palmerston Library, Theatre, 560 Palmerston Blvd (Bloor & Bathurst). 463-4279.



On tap: Peter Allen at the O'Keefe, Dec 1 & 2

In the Jungle of Cities. An early Brecht play set in the surrealistic Chicago of 1912. Two men fight to the death and involve everyone around them; there is a subtext of sexual tension between the two. Previews Nov 24-29, opens Nov 30-Dec 18. Toronto Free Theatre, 26 Berkeley St. 368-2856.

Commedia Bizarro. See page 28.

Art Midi Onodera

Printmaker's Gallery. Annual Christmas show with regular contributing artists. Many small miniatures — ideal stocking stuffers. Dec 3-24. 97 Winchester St. 923-5513.

Dolls & Effigies. Group show at Punchinello Gallery, including work by JAC. Dec 5-24. 204A Baldwin St. 593-5054.

Alex Liros and Clarence Barnes. Studio show of work from gay art workshops, and sculpture by Liros. Opens Dec 4 at 2 pm; Dec 5-11, noon-8 pm. 693A Queen St W. 368-9037.

David Aldrich. See review p 31.

Cinema Stephen Stuckey

Streamers. Sexual and racial tensions erupt among four soldiers awaiting orders to ship out. Directed by Robert Altman. Check daily press for details.

A Night in Heaven. John Avildsen's new film stars US sexbomb Christopher Atkins as a male stripper and Lesley Anne Warren as the "older woman" with whom he becomes

involved — this could be Atkins's most challenging role since he took off his loincloth in *Blue Lagoon* or his shirt in *Dallas*. Check daily press for details.

Home Feeling: Struggle for a Community. Jennifer Hodge's acclaimed NFB documentary depicts the largely West Indian residents of Toronto's Jane-Finch area and their troubled relations with social service agencies and the police. Dec 4, 4 pm. Art Gallery of Ontario, 317 Dundas St W. 977-0414.

Narcissus. Norman McLaren's newest film, about the beautiful Greek boy who rejects those who fell in love with him, only to fall in love with his own reflection. With two other McLaren films, *Pas de deux* and *Ballet Adagio*. Dec 11, 1 pm. Art Gallery of Ontario, 317 Dundas St W. 977-0414.

Strange Invaders. Michael Laughlin's beautiful film concerns bugpeople from another planet who invade Illinois and use death rays to achieve their evil ends. Please note Fiona Lewis as a deadly Avon Lady and Louise Fletcher as a UFO "expert" from Washington. Karen Allen stars as a reporter for a *National Enquirer*-type rag. Check daily press for details.

The Wars. Robin Phillips's version of Timothy Findlay's novel stars Brent Carver and Martha Henry in the story of a Canadian family shattered by war. Hyland II, Yonge at St Clair, 962-2891.

Yentl. Barbra Streisand directs and stars in this tale of a woman who disguises herself as a man in order to study religion at the turn of the century. Then she goes and marries Amy Irving, who gets a big surprise. Check daily press for details.

Not a Love Story. A pair of free screenings of Bonnie Sherr Klein's controversial NFB documentary about pornography. A panel discussion will follow both screenings. Nov 26 and 27, 7:30 pm. Harbourfront, 235 Queen's Quay W. 364-5665.

Music Andrew Zealley

Sex Gang Children. This very original band from the UK will either enthrall you to bits or annoy you beyond belief; flights of fancy & shrieks of laughter from singer Andi Sex-Gang. Nov 25 at Larry's Hideaway, Carlton & Jarvis. Tickets at BASS and Record Peddler.

Glenn Branca. Electric guitarist/composer from NY with ensemble pieces. Nov 29 at the Bamboo Club, Queen St W & Soho. Tickets \$5 at Record Peddler.

Peter & Test Tube Babies/The Adicts.

Hardcore punk/trash by adorable UK youngsters who love to drink; very authen-

tic. Assisted by Britain's Adicts, whose manic Clockwork Orange behaviour must be seen. Black attire preferred for one's own safety. Dec 8 at Larry's Hideaway, Carlton & Jarvis. Tickets at BASS & Record Peddler.

Specimen/Dave Howard Singers. Debut tour by leaders of London's "Batcave" scene, possessed with a vision of fish-net — they just can't wear enough mascara. DHS, Toronto's finest local act, opens the evening, armed with tape recorder and keyboard. Dec 14 at Larry's Hideaway, Carlton & Jarvis. Tickets at BASS and Record Peddler.

Beverly Glenn-Copeland. "A unique combination of jazz, blues and incredible vocals." York Quay Centre, 235 Queens Quay W (Harbourfront). Dec 11, 7:30 pm. \$7.50. Info: 364-5665.

Peter Allen. At the O'Keefe Centre, Dec 1 and 2 at 8 pm. Tickets at box office, Ticketron, or by calling 766-3271.

TV/Radio Stephen Stuckey

Cabaret: Politics in Performance. Three programmes by TBP writer and York University professor Robert Wallace on the art, politics and entertainment of cabaret. Material covered ranges from Brecht to Morris Panych and Ken McDonald, author/performers of *Last Call: A Post-Nuclear Cabaret*. Ideas, CBC Radio. Nov 24, Dec 1 and 8, 9:05 pm.

Public Sex. The concluding two broadcasts by Varda Burstyn on the topic of sex. *Sexual Objects* (Nov 30) discusses sex education, sex therapy and sexology. *Sexual Subjects* (Dec 8) concerns obscenity and censorship legislation and prostitution, with Edmund White, Jeffrey Weeks, Andrew Britton, Susan Cole, Margo St James, and Lisa Steele. Listeners are invited to examine the December issues of *Playboy* and *Cosmopolitan*, which will be discussed. Ideas, CBC Radio. 9:05 pm.

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Crispins/Buddy's. Innovative european, local and vegetarian cuisines, great wine list. New happy hours, Sun-Thurs: 3-8 pm, Fri: 3-6 pm. Buddy Brunch at \$6.95. 66 Gerrard St E. 977-1919.

Crow Bar. Full menu, with popular pix shown at 8 pm, Mon-Fri. 10 Broadalbane (behind Parkside Tavern). 923-6136.

18 East Hotel & Tavern. Inexpensive home-cooked meals. Daily prime rib special, \$4.95; Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.

Emilio's. Sandwich stop/bar on lower east side. Brilliant menu changes every week. \$20-40 for 2. 127 Queen St E. 366-3354.

Fare Exchange. Small neighbourhood café. 4 Irwin Ave. 923-5924.

Passion in the ranks: Mitchell Lichtenstein (left) and Michael Wright in Altman's *Streamers*





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"THIS IS HOW WE CELEBRATE OUR LIVES"

Deep in the bowels of the Ryerson Polytechnical Institute, a not-so-quiet revolutionary act takes place every Sunday at noon. This is the home of *Sound Women*, Toronto's only women's music show. The tight, lively programme, produced by five tremendously energetic and enthusiastic women, brings together fine women's music (both alternative and mainstream), interviews, news and notices of events.

Sound Women originated in 1981 when Ryerson students Lyn Waddington, Shelly Hobbs and Liz Devine, armed with a vision and a year's worth of classes in Radio and Television Arts (RTA), approached Ryerson's CKLN with an idea for a two-hour women's music show. The show was later changed to an hour format to make the programme tighter and better-structured. *Sound Women* is currently produced by Liz Devine (the only remaining founding member), Elizabeth Schroder, Allison Bain and Kelly Mason, with a fifth member, Kelle Dunlop — who confesses to a terror of being on the air — taking care of media contacts, funding and PR. At the end of July, CKLN switched to full FM capacity at 88.1 (it could previously only be picked up on Roger's Cable).

Each show begins and ends with Meg Christian's "Moving Right Along." The morning I visited, the programme was hosted by Liz Devine (now a third year Hospitality major who plans to open a women's bar), and included an interview with singer/songwriter Tish McSorley and music by Melissa Manchester, Holly Near and Cris Williamson. Liz was assisted by Allison Bain, a third year RTA major who helps the group learn about the technical side of things. Each member of the collective brings special interests to the show: Elizabeth Schroder, for

example, gets live commentary at demonstrations and protests, while Kelly Mason has an interest in new music. *Sound Women* is in no way restricted by the station; in fact, CKLN repeatedly encourages the collective to be as radical and outspoken as they desire. This freedom, plus an awareness of their own growth as a group, has created a potential limited only by time and money. At present, *Sound Women* is funded by the Ryerson Women's Centre and given free air space by CKLN. The Toronto Women's Bookstore (prior to the fire) and *Pink Ink* have helped support the show, as will the Gay Community Dance Committee starting with the next dance.

The excitement in the room ran high when the women talked of the response they get from the community. They receive phone calls during every show (including, during the often lesbian-oriented programmes, many innocent music requests from men). A recent interview with lesbian-separatist performer Maxine Feldman provoked a number of responses, including one from a woman demanding that the collective publicly disavow Feldman's views on women-only space.

The women see the response as evidence that they are indeed reaching both women active in the community and those not yet politicized (being an intimate medium they can of course reach women who may not yet have the courage to wander into a women's centre, bookstore or rally). According to Devine, "the women's community in Toronto is largely undefined, like an octopus, going off in all different directions." She sees a need for a forum to bring together the divergent focuses of the women's community to allow women to see all sides of the issues and decide

for themselves how they fit in.

The broadcasters themselves are diverse and individual in their own views. Four identify themselves as lesbians, one woman "relates" to men, and each has her own degree of radicalism and political thought. Says Schroder, "We only agree that we will disagree... and that's okay." They stress that they are not in a position to say, "We don't like your politics, so go away," which was demonstrated by their willingness to grant *The Body Politic* an interview despite suggestions from some women at the Ryerson Women's Centre that it would be unwise for them to talk to *TBP* because of the Red Hot Video controversy. Laughter helped to relax this topic when Bain declared, "But we're often politically incorrect — some of us still shave our legs!"

While the women at *Sound Women* express no hard-line political bias, aside from stipulating that the material must be by women and not in any way sexist or homophobic, they do stress variety in expression and communication.

Sound Women's attitude on the importance of working together, of having fun while learning from each other and of sharing their excitement about women's music and culture is lovingly summed up by Liz Devine: "In Toronto, the emphasis is on politics, not art. *Sound Women* is a break from this. It demonstrates a sense of celebration, even while dealing with serious issues. The music is a celebration of our strength, this is what our energy can create. This is how we celebrate our lives."

Joy Parks

To contact *Sound Women*, write Kelle Dunlop, c/o Ryerson Women's Centre, 380 Victoria St., Toronto, M5B 1W7, or call 598-9838.

DEC

1983

□ **Fenton's.** Pre-eminent temple of refection. Less expensive room downstairs. \$60-100 for 2. 2 Gloucester St. 961-8485

□ **Fiesta.** Bright, lively hyper-trend restaurant, unusual specials. 838 Yonge St. 924-1990

□ **Figaro Ristorante and Cabaret.** Italian food, drag entertainment ("The Great Imposters Cabaret Revue"). Show at 9 & 11 pm, Mon-Sat, with cover charge. 21 Yorkville Ave. 923-3263

□ **Hart's.** Homey open room features coeurs a la kitsch, all-day menu and desserts. Full bar. Casual, friendly staff, good prices. \$8-30 for 2. 225 Church St at Dundas. 368-5350

● **Jennie's.** Personal touch in easy goin' piano bar-cum-business brunchon bar/restaurant. Live music Fri-Sun nites. Sunday brunch. 360 Queen St E (at Parliament). 861-1461.

● **Lipstick.** Café-bar with full menu plus late-nite snack stuff. Music drifts from disco to nuevo wavo 4:30 pm-3 am (4 am weekends). 2 for 1 brunch first Sun of month. 580 Parliament St. 922-6655.

□ **Living Well is the Best Revenge.** Late-date café open daily until 2, Fri & Sat to 4. Soup/sandwiches, beer/wine. 692 Yonge St. 922-6770.

□ **Major Roberts.** Neighbourhood bar upstairs, dining downstairs. Inexpensive lunches, fixed-price Sunday brunch. 124 Harbord St. 968-7000

□ **Mushrooms.** Dowdy downstairs dining room-bar — attracts showbiz/gay crowd in late eve. 49 Front St E. 368-1898

□ **The Outpost (at Hotel California).** Inexpensive menu. 319 Jarvis St. 925-6215

□ **Peachtree Restaurant.** Burgers, salads, desserts. Till 1 am daily. 678 Yonge St. 967-4800.

□ **Peter Pan.** Original corner bar & grill at Peter & Queen St W. 364-3669

● **Pimblett's.** Gaudy friendly British pub/bistro — import draught, desserts. 249 Gerrard St E. 929-9525.

□ **Queen Mother Café.** Cosy, informal place with reasonably priced soups, salads, sandwiches and desserts. 206 Queen St W. 598-4719

● **Raclette.** Sandwiches, salads, fondues, raclettes, and a truly amazing by-the-glass wine list \$15-30 for 2. 361 Queen St W. 593-0934

□ **Rivoli.** Exotic snax in decorous sidewalk café/bar/cine/dancehall. 334 Queen St W. 596-1908

□ **Le Select Bistro.** Rive-gauche bistro lunches to late-nite. Patio, jazz/blues tapes. 328 Queen St W. 596-6405

□ **Sgana Café.** Windswept waterfront landing behind the tip-top bldg on Stadium Rd. Salads, seafood and more. 368-7794

□ **Together.** Continental menu, specials. Sunday allyoucaneat/\$6. 457 Church St. 923-3469

□ **Vines Wines Bar.** No profit pirates these, but snax smack of salt/sweet pub grub. \$10-20 for 2. 38 Wellington St E. 869-0744

NIGHTLIFE

Bars

The Albany Tavern. 158 King St E. 861-1155. Dance floor, patio

The Barn. 83 Granby St. 977-4702. Casual stand-up bar and disco

Boots (at the Selby). 592 Sherbourne St. 921-3142. Dance floor, lounge, casual dining room. \$1.25, beer every night. 9-12 pm

Buddy's Backroom Bar. 370 Church St. 977-9955. Chatty, casual stand-up bar

Bud's (at Hotel Selby). 592 Sherbourne St. 921-1035. Risque video, dance floor. \$1.25, beer every night from 9-12 pm

Cameo Club. 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only

Les Cavaliers. 418 Church St. 977-4702. Piano singalong bar, very chatty

Chaps. 9 Isabella St (at Yonge). 921-3012. Large upstairs disco with video, downstairs bar and café

Cornelius. 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm. \$1 a beer till 8 pm week-nights. Sun tea dance and brunch from 1 pm

Bars continue on page 31 ►

Poster by David Chang



PYJAMA PARTY

A LESBIAN AND GAY DANCE

SATURDAY DEC 10 • 1983 • CONCERT HALL • 888 YONGE ST • TORONTO • 9 PM - 5 AM

PROCEEDS TO THE GAY COMMUNITY DANCE COMMITTEE
HELD UNDER THE AUTHORITY OF A SPECIAL OCCASION PERMIT
TWO DANCE FLOORS
DISCO AND ROCK • NEW WAVE • WOMEN'S MUSIC

TICKETS AT GLAD DAY, TOGETHER & EAST SIDE STORY
\$7.00 ADVANCE \$8.00 AT DOOR \$5.00 AFTER 1:30
SOUND, LIGHTING & LASER SYSTEMS: LIGHTWRITER
DJ'S: BARB DROESE, ILONA LANEY, DAVE NASH

A • I • D • S B E N E F I T

★ **"STREAMERS" IS A MASTERFUL ACCOMPLISHMENT.**

The finely-knit cast is an impeccable reminder of what accomplished screen acting is all about. 'Streamers' is Robert Altman's best film in years."
—Rex Reed

"RABE'S DIALOGUE GLOWS WITH THE WHITE HEAT of hindsight...Altman's principal actors won (and deserved) an ensemble award at last month's Venice Film Festival."
—Richard Corliss, Time Magazine

"STUNNING. Altman has brought 'Streamers' to the screen with dynamite force. An engrossing and harrowing film."
—Judith Crist, Saturday Review

"MORE STARTLING AND POWERFUL than it was as a play...People hungry for a movie of substance will be riveted and rewarded."
—Wall Street Journal

"'STREAMERS' BREAKS OUT LIKE A DRAMATIC BRUSHFIRE. No American film since Altman's M*A*S*H has made a stronger antimilitarist statement about violence...Altman's casting is inspired. Dynamic... A hold-your-breath movie."
—Bruce Williamson, Playboy

WINNER OF 6 GOLDEN LIONS BEST ACTING—VENICE FILM FESTIVAL

NICK J. MILETI PRESENTS
A FILM BY ROBERT ALTMAN
STREAMERS

Starring: MATTHEW MODINE • MICHAEL WRIGHT • MITCHELL LICHTENSTEIN • DAVID ALAN GRIER • GUY BOYD • GEORGE DZUNDZA
Executive Producers: ROBERT MICHAEL GEISLER and JOHN ROBERDEAU • Produced by ROBERT ALTMAN and NICK J. MILETI
Distributed by **United Artists Classics** Written by DAVID RABE • Directed by ROBERT ALTMAN
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ON THE TOWN

Local DJ wizards **Greg Howlett** and **Wally MacDonald**, together responsible for so many good times so many times, have parted ways with **Club Mystique** and **Stages** respectively. Greg will be making some appearances back at Stages, while word is that Wally is considering retiring from the business....

The **Toronto Women's Bookstore** may have new premises by February, at 73 Harbord St (a few doors down from where they were burnt out). Meanwhile, Xmas shoppers will find lots of bargains at the temporary location on the second floor of 296 Brunswick Ave (at Bloor).... **Oz** seems to have picked up **Malloney's** crowd (where were they in between??), including many women. They'll be going after hours on Fridays and Saturdays till 5 am; cover is \$3 if you get in after 1 am.... The gay **Riverdale Volleyball League** will be playing every Friday night till the end of November at the Eastdale Collegiate (Bolton & Gerrard, a block east of Broadview).

They then move to the City Adult Learning Centre on the southwest corner of Danforth & Broadview. The League already has more players than it can handle, but fans are welcome. Games take place from 6:30 to 9 pm.... **Chaps**, the blushing new bride getting all the attention on the bar scene, has been packed since its opening night. Dance videos are being added upstairs.... The **Club Mystique** is offering their premises at very reasonable rates for private functions. Info: David at 924-0244. **John Allec** □

*The people at this paper extend their sympathies to the many friends and to the family of **Greg Saint Louis**, who was fatally struck by bacterial meningitis on Tuesday, October 25. Greg, *Out in the City's* restaurant writer, had turned 30 only a short time before, and had worked for several years as a chef at *Fenton's* and *Le Sélect Bistro*. Originally from Ottawa, he was a witty and perceptive observer and participant in Toronto's new wave world, and an enthusiastic supporter of many local bands and performers.*

*One of his favourite recordings was the late Klaus Nomi's version of "Remember Me, But Ah, Forget My Fate," from *Dido and Aeneas*.*

We'll remember. □



LIFE IN THE CHROMAZONE

ChromaLiving. Curated by Andy Fabo and Tim Jocelyn. The Colonnade, Oct 19-Nov 12.

The first feeling I had was intense claustrophobia. As opposed to white walls and sparse, orderly placement of artworks, ChromaLiving's space on the second floor of the old Harridge's department store was dark, crowded and chaotic. The challenge was not only to make sense of it, but to avoid getting lost.

The pieces ranged from traditional artworks to environments, installations, and decorated and recreated objects. The least memorable were the paintings.

Designs for living: Bottom left — detail of Wilson's and Andrews's "Requiem for a Redhead." Bottom right — living room group including McKinnon's multi-purpose chaise. Above — rec room ensemble, with "Self Portrait as a Prostitute" by Joanne Tod, self-defining TV stand by Paul Oberst and JR (PJ) Taylor, conversation piece by O Strunz, and television set by Loris Calzolari.

Unlike the rooms or the furniture, which managed to create an overall impression despite a diversity of styles, they seemed lost and over-shadowed, unable to assert themselves. The exception, Tony Wilson's mural, "Work to Rule," was impressive and ambitious, but I wonder if that was due to its sheer size and the lack of real competition.

The environments (rooms you could walk into) and installations (rooms you

S.O.S.!

CALL 869-3036 TO RESERVE YOUR NIGHT WITH THE GAY COMMUNITY APPEAL. THEY'LL SEND A CHARMING SPEAKER TO YOUR HOME WITH A SLIDE SHOW TO TELL YOU AND YOUR FRIENDS ABOUT HOW THE FUNDS RAISED BY THE APPEAL ARE USED. SUPPORT OUR SELVES!

couldn't walk into) fared a little better. Amy Wilson's and Steven Andrews's small, dark shrine ("Requiem for a Redhead") used religion and fetishism to bring out all sorts of unpleasant feelings that I found fascinating and disturbing. But most of the rooms tended to be rather facile. Michael Koper's cool blue "Dream Age Ice Home," for example, may have been a neat-o experience and certainly demonstrated the effect of colour on the perception of heat, but it didn't do much else.

The decorated and re-created household objects worked against traditional notions of art, but sometimes these furnishings failed — who cares about a chair that just happens to be painted with faces or figures? Putting art on a chair does not turn a chair into art. And bringing some simplistic atomic imagery to a dining table does not turn it into an effective political statement. The best works in the show changed objects so that their identities and functions were called into question. Jim Anderson's "The Obscure Clock" had a sign reassuring me that it worked, but didn't show the correct time and was confusing enough to be useless as a timepiece. It raised thoughts not only about the usefulness of clocks but also (perhaps inadvertently) about the usefulness of time. I suppose you could really put John McKinnon's very uncomfortable looking combination chair and coffee table in your home, but would you have the nerve to sit on it? I didn't. Loris Calzolari turned a television set into a small monument to itself, except it didn't have any controls and the picture was nothing but continual static. Certainly

Chromaliving continued on page 31



Out in the City

FREE

WED/NOV 23

Gay Community Council. Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).

FRI/NOV 25

- Gay Asians Beginning-of-Season Party. First issue of the newsletter will be available. Info: Alan at Glad Day, 961-4161.
- Gay Fathers Potluck Supper. 7:30 pm. 967-0430, 967-4203, or Brian at 884-2638.
- Gays and Lesbians at U of T. 8 pm at International Student Centre, 33 St George St. Check 923-GAYS for topic. All welcome.
- Sex Gang Children. See Music.

SAT/NOV 26

- Community Arts Workshops. First of three workshops designed to link the needs of community groups with the abilities and resources of artists and performers, organized by A Space's Community Arts Group. This introductory session, from 1 to 3:30 pm, will introduce a sample of the many individuals interested in working with groups to explore ways of getting their voices better heard: musician/artist Allan Booth; community theatre director Robin Endres; Jamaican poet Lillian Allan; and singer/songwriter Arlene Mantel. Registration is free; refreshments will be served. A Space, 204 Spadina Ave. Info: 364-3227.
- Out & Out Farm Weekend. The last great escape before Christmas: great food, crackling fires in a lovely wooded setting. Bring sleeping bags, warm clothes and "a readiness for trivial pursuits." Book by Nov 20. Cost: appx \$45; transportation shared.
- Not A Love Story. See Cinema.

SUN/NOV 27

- Out & Out Grand River Hike. Along the Hanlon Loop Trail. Bring boots, raingear, warm clothing and lunch. Rating: moderate. Info: 927-0970.
- The Sacred Triangle. Meeting of the lesbian and gay occult group. 463-9688.

TUES/NOV 29

- Women Out Doors Open Meeting. Bi-monthly meeting, to plan January/February outings. New members welcome — the group is especially seeking a woman cross-country ski instructor to set up lessons. 7:30 pm, 519 Church St Community Centre.
- "Thy Kingdom Come: Peace and Justice in a Nuclear Age." Meeting of the gay Anglican group Integrity, with a presentation by the Anglican Peace Fellowship and a screening of "If You Love This Planet." All welcome; evening will end with Compline. Rhodes Room, Trinity College (U of T), 7:30 pm. Info: 593-6217.
- Glenn Branca. See Music.

STEP OUT! • WHAT'S ON FROM WED NOV 23



DANNY GROSSMAN DANCE COMPANY • HARBOUR

WED/NOV 30

- In the Jungle of Cities. See Stage.
- Public Sex. See TV/Radio.

THURS/DEC 1

- Boots Birthday Bash. Featuring the world premiere of Shezory, with their Power Records hit, "Are You a Love Maker?" 592 Sherbourne St. 921-3142.
- Peter Allen. See Music.
- Danceworks. See Stage.

FRI/DEC 2

- Gay Parents. Guests from the Lesbian Mothers Defence Fund and Gay Fathers of Ontario visit Gays and Lesbians at the U of T. 8 pm at International Student Centre, 33 St George St. All welcome.

SAT/DEC 3

- Printmaker's Gallery. Opening of Christmas show. See Art.

SUN/DEC 4

- Womyn Out Doors Doggie Romp. For dogs (and their friends). Meet at 11 am in the Grenadier Restaurant's parking lot in the middle of High Park, rain, snow or shine.
- Liros & Barnes Exhibit. See Art.

- Chutzpah Hanukkah. Meeting at Howard's place. Info: 782-3942.
- Lesbian Mothers Potluck Brunch. Food and friendship. 1-4 pm. Info: 465-6822.
- Home Feeling. See Cinema.

MON/DEC 5

- An Evening of Readings. Benefit for the Toronto Women's Bookstore, with Margaret Laurence, Joyce Marshall, Miriam Waddington, Helen Weinzwieg, Adele Wiseman, and Rachel Wyatt. 8 pm at Trinity United Church, 427 Bloor St (Robert St entrance). Tickets \$7.50 from the store's temporary location at 296 Brunswick St (2nd floor).
- Dolls & Effigies. See Art.

TUES/DEC 6

- "Does Toronto Belong to Ontario?" A forum with the Toronto groups of the Coalition for Gay Rights in Ontario (and friends), plus slide show. 8 pm, 519 Church St Community Centre Board Room. Info: 533-6824.
- Integrity (Gay Anglicans) Service. Eucharist and discussion. 7:30 pm. Trinity College Chapel, 6 Hoskin Ave. 593-6217.

NION: COMMEDIA BIZARRO

A squealing infant, a weekend artist, a motorcyclist, a female singer, a rock star and a game show host. All wondering "What is the meaning of Life?" and all played by clown/mime/comedian Nion in the predictably delightful evening that will be *Commedia Bizarro*. Nion's strange on-stage mutations and seemingly absurd playlets have been acclaimed across Canada and at the New York Festival of Clown-Theatre. *Commedia Bizarro* is a one-clown show about a baby visiting from outer space, who explores earth's mythologies about everything from sex to death to fashion. Not exactly Barnum & Bailey.... December 6 through 18 at the TWP Theatre, 12 Alexander St, 925-8640. JA

Body Politic

THE BODY POLITIC



ONT • DECEMBER 6 - 10

- **Chutzpah General Planning Meeting.** At Steven's house. Info: 782-3942.
- **Danny Grossman Dance Company.** See *Stage*.
- **Commedia Bizarro.** See below.

WED/DEC 7

- **"Rise Up!"** That's one of the slogans proposed for next year's International Women's Day on March 8th. The first coalition meeting to organize the event takes place tonight at 7:30 pm, and will make decisions on themes and demands, and organize workgroups and future meetings. A poster and design contest (for women only) is also underway, with samples to be viewed tonight. All women welcome, as individuals or as representatives of groups. Metro Library, 789 Yonge St. Info: Mariana at 532-8989, or write Box 70, Stn F, M4Y 2L4.
- **Lesbian Phone Line Meeting.** Prospective volunteers welcome. 348 College St, 3rd floor, 7 pm. 960-3249 (Tues evenings).
- **Lutherans Concerned.** Meeting at a member's home, 8 pm. Info: David or James, 463-7354.
- **TIDE.** See *Stage*.

THURS/DEC 8

- **Gay Fathers of Toronto.** General meeting. 8 pm, 519 Church St Community Centre. Info: 967-0430, 967-4203 or Brian at 884-2638.
- **Public Sex.** See *TV/Radio*.
- **Peter & Test Tube Babies.** See *Music*.

FRI/DEC 9

- **GLAUT Christmas Party.** An end-of-term party with Gays and Lesbians at the U of T—all welcome. Phone 923-GAYS for details.
- **FACT Christmas Party.** 7:30 pm, 519 Church St Community Centre. Info: Foundation for the Advancement of Canadian Transsexuals, 1-529-7884.

SAT/DEC 10

- **Pyjama Party.** A lesbian and gay dance, organized by the Gay Community Dance Committee. Two dance floors: one disco, one rock/new wave/women's music, with DJs Dave Nash, Barb Droese and Ilona Laney. Licensed. The Concert Hall, 888 Yonge St, 9 pm-5 am. Tickets \$7 advance from Glad Day, Together and East Side Story (441 Parliament St); \$8 at door; \$5 after 1:30 am. A benefit for the AIDS Committee of Toronto.
- **Dungeons and Dragons.** A fantasy role-playing adventure evening organized by Womyn Out Doors. Bring pizza money, pillows and your pj's ("just in case"). Info: WOODS, c/o Box 7289, Stn A, M4X 1C9.

SUN/DEC 11

- **Quentin Crisp Turns Seventy-Five.** The naked civil servant, who went from posing in drafty art schools to become one of the stateliest homos of England (and an off-Broadway star as Lady Bracknell), was born on this day in 1908.
- **The Sacred Triangle.** Meeting of the gay and lesbian occult group. 463-9688.
- **Beverly Glenn-Copeland.** See *Music*.
- **Narcissus.** See *Cinema*.

TUES/DEC 13

- **Integrity (Gay Anglicans) Service.** Eucharist and discussion. 7:30 pm. Trinity College Chapel, 6 Hoskin Ave. 593-6217.
- **Fuchsia Shock.** See *Stage*.
- **Maria Callas.** The Bremen Dance Theatre — see *Stage*.

WED/DEC 14

- **Specimen.** See *Music*.

FRI/DEC 16

- **Chutzpah Potluck Dinner.** At Ken's. Info: 782-3942.
- **Gay Fathers Potluck Dinner.** Info: 967-0430, 967-4203 or Brian at 884-2638.
- **WOODS Seasons Greetings Potluck.** Open to all Womyn Out Doors and friends — food, music and fun. Info: WOODS, c/o Box 7289, Stn A, M4X 1C9.
- **Fuchsia Shock.** See *Stage*.

SAT/DEC 17

- **Out & Out Christmas Party.** Carols, comradeship, mulled wine, egg nog, and naughty goodies. Cost TBA. Info: 927-0970.

SUN/DEC 18

- **Chutzpah Monthly Brunch.** The gay Jewish group invites you to join them at the Jack Russel Restaurant (across from the Wellesley subway station), at 1 pm. Info: 782-3942.

TUES/DEC 20

- **Christmas Service for the Gay Community.** Lessons and carols — all welcome. Sponsored by the gay Anglican group Integrity. Reception follows. 7:30 pm. Church of the Holy Trinity, Eaton Centre. 593-6217.
- **The Sacred Triangle.** "Yuletide Blessings," a seasonal ceremony of the gay and lesbian occult group. 7:30 pm. Info: 463-9688.

WED/DEC 21

- **Chutzpah at Chaps.** The gay Jewish group invades Chaps, 9 Isabella St at Yonge. 10 pm. Info: 782-3942.
- **Lutherans Concerned.** Meeting at a member's home, 8 pm. Info: David or James, 463-7354.
- **Action.** See *Stage*.

TUES/DEC 27

- **Integrity (Gay Anglicans) Service.** Eucharist and fellowship. 7:30 pm, Church of the Holy Trinity, Eaton Centre. 593-6217.

SAT/DEC 31

- **New Year's Eve at Jennie's.** Third annual celebration at the fine lower east side restaurant. Two sittings, 6-8:30 pm at 9-11 pm with party thereafter. \$60 couple (not including gratuity). 360 Queen St E. 861-1461.



MONDAYS

- **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Contact Raechel (926-0527).
- **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Buddy's, Crow Bar, Boots or the Albany.

TUESDAYS

- **Gay Youth of Toronto.** 7:30 pm. Info: 533-2867 (Mon, Wed, Fri from 7-10 pm).

WEDNESDAYS

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair accessible. 7:30 pm.
- **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

- **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.
- **Beaches Area Gays.** Gets together at 9:30 pm at Continental Flair Lounge, 1971 Queen St E (at Waverley Rd).
- **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.
- **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.
- **Judy Garland Memorial Bowling League.** 9:30 pm. Info: ask at Buddy's, Crow Bar, Boots or the Albany.
- **Gay Alliance at York.** Meeting at 7 pm. For room location, check *Excalibur*.

WEEKENDS

FRIDAYS

- **Gays and Lesbians at U of T.** 8 pm, International Student Centre, 33 St George St. Check 923-GAYS for weekly topic. All welcome.

SUNDAYS

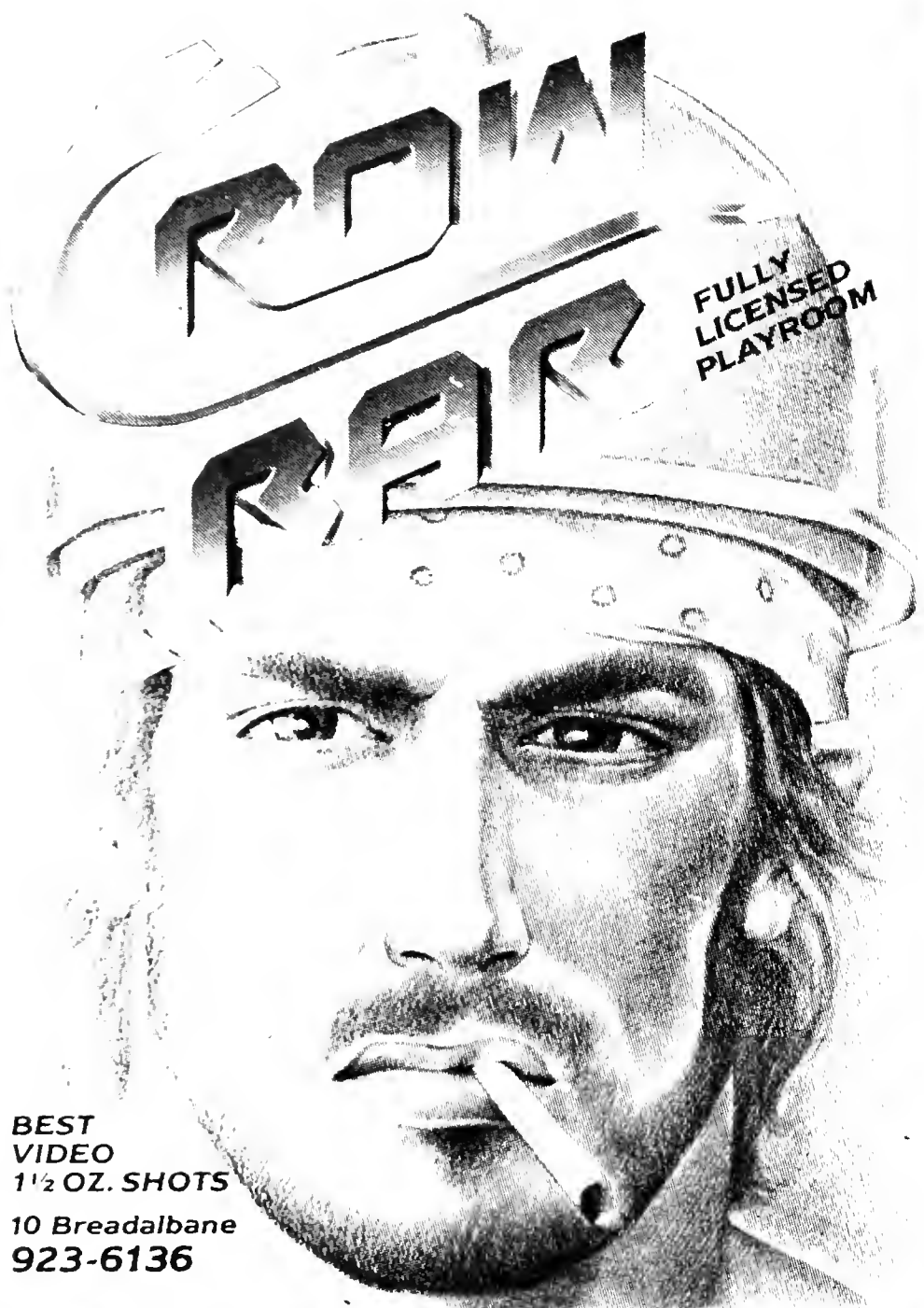
- **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 4 pm. Wheelchair-accessible. 960-3997.
- **Metropolitan Community Church.** Worship at 11 am and 7:30 pm; singspiration 15 minutes before each service. Sunday school provided for 11 am service. Wheelchair accessible; service on 1st Sun of each month interpreted in sign language. 730 Bathurst.
- **Christos Metropolitan Community Church.** Worship service at 7 pm, Hotel California, 319 Jarvis St. Info: 489-4293 (days) or 248-1733 (evenings).
- **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

PHONELINES

- **Alcoholics Anonymous** 964-3962
Lesbian and gay groups.
- **Gaycare Toronto** 243-5494
Seven days a week, 7-11 pm.
- **Lesbian Phonenumber** 960-3249
Tues 7:30-10:30 pm.
- **Gay Community Calendar** ... 923-GAYS
- **Gay Youth of Toronto** 533-2867
Mon, Wed, Fri, 7-10 pm.
- **Spouses of Gays** 967-0597
Wed and Thurs 6:30-8:30 pm.
- **Toronto Area Gays (TAG)** 964-6600
Mon-Sat 7-10:30 pm.
Counselling, info.
- **Bisexuals International.** (215) 634-6244
(Philadelphia).
- **CIRPA** 960-6318
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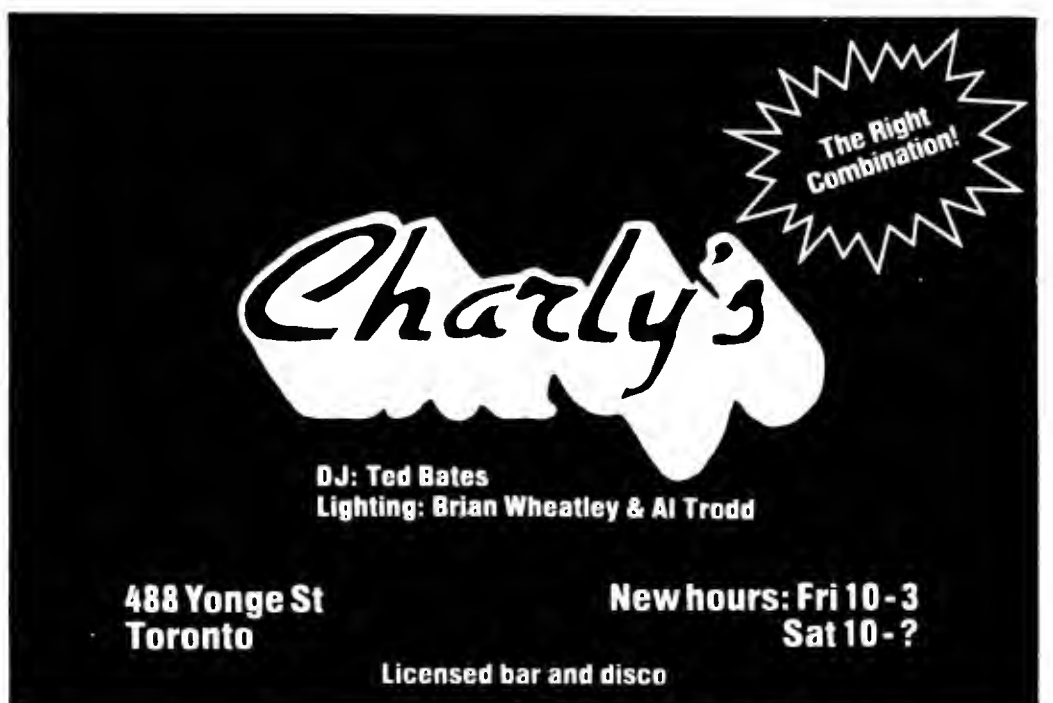
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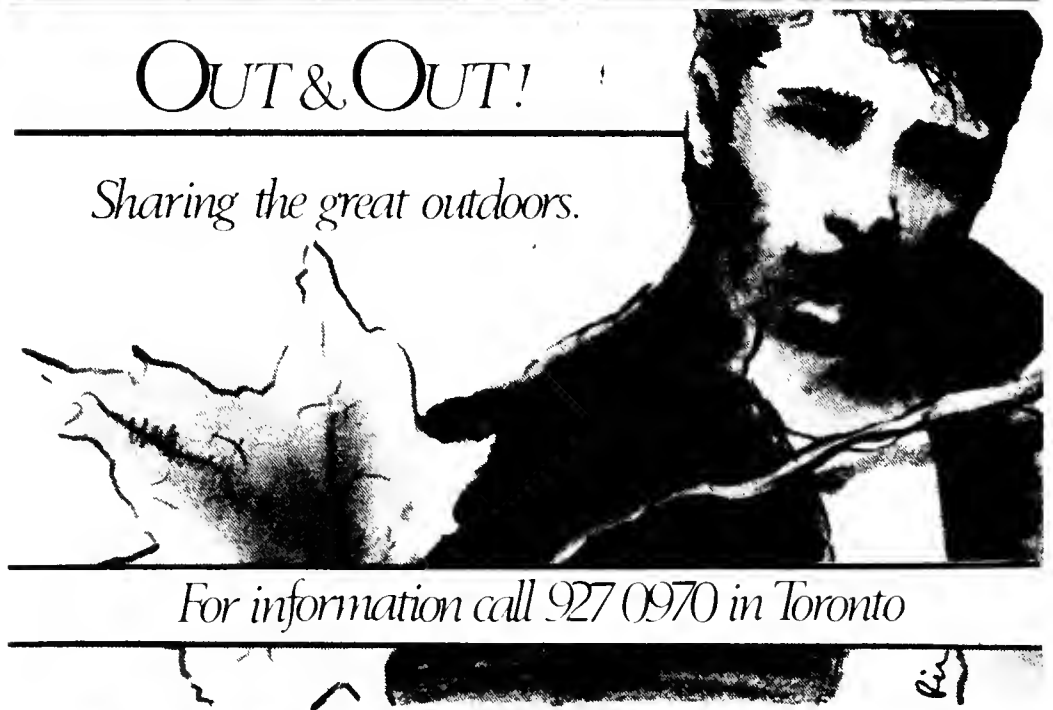
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Chromaliving continued from page 27

more entertaining than real television.

Then there were tables you couldn't put things on because they were already too cluttered by their own selves; cups you'd have a hard time drinking from; rugs you'd be afraid to walk on because they're also paintings. David Roche even presented a performance piece on how to use various household appliances and gadgets in novel ways. My only complaint here is that ChromaLiving's artists didn't venture much past their own living rooms or studios. Surely Marcel Duchamp didn't give us the last word in bathroom fixtures. And what about the kitchen sink?

Transforming everyday furnishings and fixtures so that they lose any sense of their "real" world threatens our sense of what is "proper" or "normal." When chairs are built or altered so that we can't or are afraid to sit in them, then we are confronted with an art which seeks to undermine some of the basic, unthinking assumptions we make in our everyday life, and forces us to re-think that existence. Who would have thought a chair could be a subversive, revolutionary tool?

David Vereschagin

THE GEOMETRY OF THE FIGURE

David Aldrich. Art Invesco Gallery, 548 Parliament St. Through Nov 26, Tues-Sat, 1-6 pm. 961-2285.

In his first Toronto show in almost five years, David Aldrich demonstrates an increasingly clinical approach to his craft. His male nudes are neither sensuous nor sentimental. "I don't base my considerations in sensuality," he says. "I am purely involved in composition. I compose with the geometry of the figure." Most of the series of twenty-four drawings took from a hundred to two hundred hours to produce, always from the figure and not from memory or photographs.

The earlier compositions never involve more than two full figures calculatedly placed in high-contrast modern environments. Even though there is a highly illustrative quality to these drawings Aldrich is quick to emphasize the aesthetic concerns, denying any narrative significance — none of the drawings are titled. He also plays with the framing of the figure: "I have used the figure in many contexts and in some of these pieces I was playing with the frame, pulling the figure in and out."

In the most recent drawings he isolates body areas and places them against flattened patterned surfaces, paradoxically creating more photographic and abstract compositions. At points a refreshingly dry humour emerges; one piece features a coyly seated nude brandishing an electric eggbeater, and in another he has used an old asphalt tile as a model to draw a surface background that looks amazingly like marble. I was reminded of David Hockney's preoccupations with surface and with his wry sense of pun.

Aldrich has had shows in New York (a group show at the Robert Samuel Gallery), Los Angeles, San Diego, as well as a Portfolio spread in *The Advocate*. This show will bring the Toronto public up to date on a resident artist and his continuing exploration of his art and the male figure. He wanted it understood that he did not create with the gay public in mind. He didn't want his work to be lumped with commercial concerns such as, say, Tom of Finland. Fat chance! Go, see for yourself. Dayne Ogilvie

► Bars, continued from page 25

- **Crow Bar**. 10 Broadalbane St (laneway behind Parkside Tavern). 923-6136. Fully licensed; video. Mon-Sat, 4 pm-3 am; Sun 4 pm-1 am.
- **Katrina's**. 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.
- **The Outpost (at Hotel California)**. 319 Jarvis St (side entrance). 925-6215. Leather and denim. Large patio, dance floor, dining room, pool room.
- **Oz**. 1 Isabella St. 961-0790. Large mixed bar and dance place, lotsa lesbians.
- **Parkside Tavern**. 530 Yonge St. 922-3844. Men's beverage room, side entrance.
- **The Quest**. 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.
- **St Charles Tavern**. 488 Yonge St. 925-5517. Large beverage rooms.
- **Together**. 457 Church St. 923-3469. Lesbian bar, dining room.
- **The Tool Box**. Leather club bar with patio, meals Mon-Fri: 5 pm-1 am. Sat: noon-1 am. Sun: noon-11 pm. Club night Thurs: \$3.95 brunch Sun from noon to 3 pm. "Hot Stuff" leather shop downstairs, open Thurs-Sat evenings and Sun, 3-11:30 pm. 18 Eastern Ave. 869-9294.

Discos

- **Chaps**. See Bars above.
- **Charly's**. 488 Yonge St, upstairs. 925-5517. Bar/disco. Now mixed. Fri, 10-3; Sat: 10-2.
- **Club Manatee**. 11A St Joseph St. 922-1898. Male only. Not licensed. Fri & Sat: 10 pm-6 am; Sun: 10:30 pm-3:30 am. Live shows Sat at 2 am, Sun at midnight.
- **Club Mystique**. 16 Phipps Ave (behind Sutton Place Hotel). 924-0244. "Largest dance floor in the city." Fri & Sat, midnight-dawn; Sun, 11 pm-5 am.
- **Pan AM Dances**. Tues nights at the Rivoli, 334 Queen St W from 8 pm. New wave.
- **Stages**. 530 Yonge St. 928-0492. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am. \$6.
- **Twilight Zone**. 185 Richmond St W. 977-3347. New wave. Weekends. \$8.
- **Voodoo Club**. 9 St Joseph St (above Katrina's). 960-9335. New wave. Weekends. \$5.

Baths

- **The Barracks**. 56 Widmer St. 593-0499. Leather/denim. 6 pm-4 am; 24 hours on weekends.
- **The Club**. 231 Mutual St. 977-4629. 24 hours.
- **The Roman's Health and Recreation Spa**. 742 Bay St. 598-2110. 24 hours.

Accommodation

- **Catnaps Guesthouse**. 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, parking, sundeck. One or two people: \$25.
- **18 East Hotel**. 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.
- **The Selby Hotel**. 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms. No housekeeping. 1-2 people with private bath: \$35; without: \$27.

COMMUNITY

- **Toronto Gay Community Council**. 105 Carlton St, 4th floor. M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

Social/political action

- **AIDS Committee of Toronto**. See Health.
- **Beaches Area Gays**. Meets Thurs nights, after 9 pm, at Continental Flair Lounge (in the Beach Mall), 1971 Queen St E (at Waverley).
- **Bridges**. Drawer D062, c/o TBP, Box 7289, Stn A, M5W 1X9. Michael Riordon (922-0735). Group connecting lesbian, gay and third world liberation struggles.
- **Chutzpah**. 730 Bathurst St, M5S 2R4. 782-3942 OR 489-4662. Group for Jewish gay men and lesbians and friends.
- **Coalition for Gay Rights in Ontario (CGRO)**. Box 822, Stn A, M5W 1G3. 533-6824. Toronto office. 730 Bathurst St, M5S 2R4.
- **Committee to Defend John Damien**. 1508-914 Yonge St, M4W 3C8. 925-6729.
- **Foolscap (Oral History Project)**. Conducting interviews with gay people. John Grube, 961-8947.
- **Foundation for the Advancement of Canadian Transsexuals (FACT)** — Toronto. 519 Church St Community Centre, M4Y 2C9.
- **Gay Alliance at York**. c/o CYSE, 105 Central Sq, York University. 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.
- **Gay Asians Toronto**. Box 752, Stn F, M4Y 2N6. Info: Alan at Glad Day Bookshop, 961-4161.
- **Gay Community Appeal of Toronto**. Box 2212, Stn P, M5S 2T2. 869-3036. Fund raising for gay and lesbian community projects.
- **Gay Community Dance Committee (GCDC)**. 730 Bathurst St, M5S 2R4. Organizes community fund raising dances.
- **Gay Fathers of Toronto**. Box 187, Stn F, M4Y 2L5. 967-0430. 967-4203 or 884-2638.
- **Gay Liberation Against the Right Everywhere (GLARE)**. Box 793, Stn O, M4T 2Y7.

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Social/Political action

continued from previous page

- Gay SIG. Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MENSA in Canada
- Gay Self-Defence Group. Box 793, Stn Q, M4T 2N7 423-4803. Organizes courses in self-defence in and outside of Toronto
- Gay Youth of Toronto. 730 Bathurst St, M5S 2R4 533-2867. Phone counselling Mon, Wed, Fri, 7 pm-10 pm
- Gays and Lesbians at U of T. c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1, 966-3921.
- GEM Gay Community Outreach. Box 62, Brampton, ON L6V 2K7 Peel Region (Brampton-Mississauga) group for gays and lesbians Gayline West 453-4426
- GLAD (Gay/Lesbian Action for Disarmament). Box 5794, Stn A, M5W 1P2 921-1938
- Glad Day Defence Fund. 648A Yonge St, M4Y 2A6 961-4161. Make cheques payable to Hamburg/Trollope in trust for Glad Day Defence Fund
- International Gay Association (Toronto). c/o Gay Community Council
- Lesbian and Gay Academic Society. c/o SAC, 12 Hart House Circle, U of T, M5S 1A1. 921-5317 (Conrad) or 924-6474 (Alexandra)
- Lesbian and Gay History Group of Toronto. Box 639, Stn A, M5W 1G2 961-7338
- Lesbian and Gay Pride Day Committee. Box 793, Stn Q, M4T 2N7. Organizes end of June celebration
- Lesbian Mothers' Defence Fund. Box 38, Stn E, M6H 4E1 465-6822
- Lesbian Speakers Bureau. Box 6597, Stn A, M5W 1X4. Info Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians
- Lesbians Against the Right. Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group
- Metamorphosis. Box 5963, Stn A, M5W 1P4. Transsexual counselling and services
- New Democratic Party Gay and Lesbian Caucus. Box 792, Stn F, M4Y 2N7 964-1049
- New Dimensions. Social group for women, meets approximately every third week. Info Gayle, 683-8691
- The New Voice. c/o 519 Church St, M4Y 2C9. Lesbian and gay choir
- Dsgoode Gay/Lesbian Caucus. York University, 4700 Keele St, Downsview, M3J 2R5 532-2443 (Peter) or 463-4721 (Shelley)
- Parents and Friends of Lesbians and Gays Toronto. 52 Roxaline St, Weston ON M9T 2Y9. Info Pauline Marlin at 244-2105
- Parents of Gays Mississauga. c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5. 820-5130
- Right to Privacy Committee (RTPC). 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 368-4392
- Spouses of Gays. c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phone: 967-0597 Wed, Thurs 6:30-8:30 pm
- Toronto Gay Patrol. Self-governing group of lesbians and gay men patrolling downtown core of city. c/o 29 Grenville St, Apt 2, M4Y 1A1. Info: Peter, 368-6971, or Chris, 968-6744
- Toronto Rainbow Alliance of the Deaf. Box 671, Stn F, M4Y 2N6

Health/social services

- AIDS Committee of Toronto. Box 55, Stn F, M4Y 2L4 926-1626 (Mon-Fri, 9 am-5 pm). Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS
- Alcoholics Anonymous. Lesbian/gay fellowships. 964-3962
- 530-GAYS. 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parents, friends, tears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9
- Gaycare Toronto. Phone: 243-5494 from 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Drop-in Thurs 7-10 pm. 519 Church St Community Centre Group sessions
- Gay Counselling Centre of Toronto. 105 Carlton St, 4th floor, M5B 1M2 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in
- Gay Men's Discussion Groups. Sponsored by U of T Sex Ed Centre 978-3977
- Hassle-Free Clinic — Men. 556 Church St, 2nd floor, M4Y 2E3 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm, Tues, Thurs, 10 am-3 pm, Fri, 4-7 pm, Sat, 10 am-2 pm. VD testing at baths. Roman's, Fri from 9 pm, The Backdoor, every second Tues from 9 pm, The Club, every second Wed from 9 pm
- Lesbian PhoneLine. Box 70, Stn F, M4Y 2L4 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available
- Sex Ed Centre. c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm
- Toronto Area Gays. Box 6706, Stn A, M5W 1X5 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Sat 7 pm-10:30 pm
- Tri-Aid Charitable Foundation. 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations

Professional

- Gays in Health Care. Box 7086, Stn A, M5W 1X7 920-1882. Gay men and lesbians working and training in health-care delivery and research
- Toronto Association of Professional Lesbians. Info: Sandy at 482-2023
- Toronto Lambda Business Council. Box 513, Adelaide St Stn, M5C 2J6. Non-profit guild with over 70 members, publishes directory twice a year

Religious

- Christos Metropolitan Community Church. Box 196, 238 Davenport Rd, M5R 1J6 489-4293 (days) or 248-1733 (evenings). Christian church with special outreach to gay community
- Chutzpah. See Social/Political action listings
- Dignity/Toronto. Box 249, Stn E, M6H 4E2 960-3997. Group for gay and lesbian Catholics and friends
- Integrity/Toronto. Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number
- Lutherans Concerned. c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4Y 3Y1 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends

- Metropolitan Community Church. 730 Bathurst St, M5S 2R4 536-2848. Christian church with special ministry to gay community
- The Sacred Triangle. 72 Ivy Ave, M4L 2H7 463-9688. Lesbian and gay occultists and spiritualists
- Seventh-Day Adventists Kinship International. For past and present gay and lesbian Adventists. c/o Jeremy Young, Box 408, Stn C, M6J 3P5
- The Sisters of Perpetual Indulgence. Drawer DPI, c/o TBP, Box 7289, Stn A, M5W 1X9
- Spirit. 730 Bathurst St, M5S 2R4 248-1733 or 482-1817. Support group for gay and lesbian Salvationists and friends.
- Toronto Organization of United Church Homosexuals. Box 626, Stn D, M4T 1L0.

Sports

- Cabbagetown Group Softball League. Box 42, Stn L, M6E 4Y4, 863-0438
- Front Runners Toronto. Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.
- Judy Garland Memorial Bowling League. Info: bulletin boards in various bars. Sept-May season, also summer league.
- Dut and Out Club. Box 331, Stn F, M4Y 2L7 927-0970. Outdoor activities for gay people. Include phone number
- Riverdale Volleyball League. Sept-April season. Info at Crow Bar, Buddy's and Albany Tavern.
- Salukis. All-lesbian softball team. Box 6597, Stn A, M5W 1X4 964-7477
- Toronto Historical Bowling Society. Box 800, 181 Gerrard St E, M5A 2E5. Sept-May season.
- Womyn Out Doors (WOODS). Women-identified women sharing outdoor skills and experiences. Outings, workshops and trips. Drawer WOODS, c/o Box 7289, Stn A, M5W 1X9

Publications/information

- Action! Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4 924-4523
- The Body Politic. Box 7289, Stn A, M5W 1X9 977-6320. National lesbian and gay monthly
- Canadian Gay Archives. Box 639, Stn A, M5W 1G2 977-6320
- Gay Community Calendar. Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. 24-hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.
- Gayline West. 453-GGCO. Community info for Mississauga and parts west of Metro
- Glad Day Bookshop. 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8, Tue-Wed 10-6, Thurs-Fri 10-9, Sat 10-6
- Grapevine. Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter. 2-3 issues/year
- Lesbian Archives. Box 928, Stn Q, M4T 2P1
- Lesbian/Lesbienne. National newsletter. 367-0589 (Kerry)
- Metamorphosis. Box 5963, Stn A, M5W 1P4. Newsletter for transsexuals
- Pink Ink. Box 287, Stn H, M4C 5J2 423-4803. National lesbian and gay monthly
- Sound Women. c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838
- Toronto Women's Bookstore. Temporary location: 201-296 Brunswick Ave (at Bloor), M5S 2M7 922-8744
- The Web. 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

Women's resources

- The following is a select list of women's services in Toronto of particular interest to lesbians
- Broadside. Box 494, Stn P, M5S 2T1 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
 - Constance Hamilton Housing Co-op. For women only. 523 Melita Cres, M6G 3X9 532-8860
 - Fireweed. Box 279, Stn B, M5T 2W2 977-8681. Feminist quarterly of politics and the arts
 - Hassle-Free Clinic — Women. 556 Church St, second floor, M4Y 2E3 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm, Tues, Thurs, 4 pm-9 pm. Call ahead
 - International Women's Day Committee. Box 70, Stn F, M4Y 2L4 789-4541. Independent socialist feminist organization
 - Jessie's Centre for Teenage Women. 154 Bathurst St, M5V 2R3 365-1888. Multi-service agency. Lesbian-positive.
 - Macphail House. 389 Church St, M5B 2A1 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
 - Nellie's Hostel for Women. 275A Broadview Ave, M4M 2G8 461-1084. Temporary hostel for women 16 and over, including mothers with children
 - Stop B6. 86 Madison Ave, M5R 2S4 922-3271. Crisis housing and social service centre for women under 25
 - Times Change Women's Employment Centre. 22 Davisville Ave, M4S 1E8 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops
 - Toronto Addicted Women's Self-Help Network. Suite 202, Box 2213, Stn P, M5S 2T2. Phone: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
 - Toronto Area Caucus of Women and the Law. Box 231, Stn B, M5T 2T2
 - Toronto Rape Crisis Centre. Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses
 - U of T Women's Newsmagazine. For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021
 - Women Against Violence Against Women. Box 174, Stn D, M6P 3J8. Committed to action from a feminist perspective against various aspects of violence against women
 - Women in Trades. c/o Times Change, 22 Davisville St, M4S 1E8 534-1161
 - Women's Counselling, Referral and Education Centre. 348 College St, M5T 1S4 924-0766. Therapy, counselling, info
 - Women's Independent Thoughtz (WITZ). Group for exchange of ideas and creative endeavours. 768-9496 or 536-3162
 - Women's Media Alliance. c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840
 - Women's Resource Centre, DISE. 252 Bloor St W, M5S 1V6 923-6641, Ext 244. Books, periodicals, audio & video tapes
 - Womynly Way Productions. 427 Bloor St W, M5S 1X7 925-6568. Company bringing concerts, dance and theatrical performances to the city

A LOT OF PEOPLE ARE WARNING US ABOUT THE RISKS INVOLVED IN OUR SEXUAL LIVES. HOW DO THEY DECIDE WHAT TO SAY? AND HOW DO WE DECIDE WHAT TO BELIEVE?

IS THERE SAFE SEX?

LOOKING BEHIND ADVICE ON AIDS • BY RICK BEBOUT

THE BAR

was the Colherne, packed to the gills with men trying to get in one last pint before we all had to head out at the closing hour of 11 pm. And trying to find somebody to head out with, too, I suppose. I was, I guess, and here he was, more or less: a thin, red-haired fellow chatting eagerly beside me. We ended up later on the single bed in my room at a cheap American-style hotel — American-style because each room had its own bathroom attached. Convenient, that, especially for my red-haired friend: our tumble on that narrow bed ended abruptly with him jumping up and dashing into that bathroom for a vigorous, noisy spit and gargle. I'd just come in his mouth.

That was 1975, in London. His rush to the can didn't mean much to me then; a little jarring, maybe, but — well, I guess he just didn't like cum. In New York or San Francisco in 1983, his act would probably have meant one thing: fear of AIDS. And it would likely have meant that same fear even in cities like Vancouver, Winnipeg or Halifax, where you could count the number of diagnosed AIDS cases on the fingers of both your hands — and have one or two (or seven or eight) fingers left over.

In places both where acquired immune deficiency syndrome is a serious epidemic and where it is not, the desire for sex and the fear of deadly disease have become conflicting emotional partners, constantly seeking "expert" advice to resolve their un-

easy relationship. And advice abounds, expert and otherwise, in books, on posters, from the mouths of medical professionals and in the common coin of street wisdom: limit the number of different sexual contacts; be careful choosing whom to do it with; avoid exchanges of body fluids; don't swallow cum; use a rubber for fucking or maybe don't fuck at all. Men in New York join jerk-off clubs; people in parks stand at arms-length to play. A bath in Vancouver offers free condoms (probably useful); a man in Toronto begins foreplay by popping an antiseptic lozenge (totally useless) into his trick's mouth.

All in pursuit of safe sex.

And are they finding it? Are any of these things leading to sex that will not lead to AIDS?

That question can't be answered without looking at another, larger question: what causes AIDS? And the only firm answer to that question right now is: no one knows.

Despite that lack of absolute knowledge, though, we're not totally in the dark. A lot of early speculation about direct links between the syndrome and various habits of gay life has collapsed in the face of new evidence, and with a quarter of the cases in the US and almost half in Canada occurring among heterosexuals, terms like GRID (gay-related immune deficiency) have been consigned to the ashcan of history. Poppers, once suspect, have been ruled out as a direct cause. Antibiotics such as tetracycline, widely used to treat sexually transmitted diseases and known to affect the immune system, were also suspected for a time, but people treated for years with the same drugs for other conditions, such as acne, have not developed AIDS. Having a lot of sex, partying all night or doing lots of recreational drugs — all once thought of as possible "lifestyle" causes — might wear you out or make you more susceptible to illness in general, but they won't, by themselves, give you AIDS.

The urge to find conclusive evidence of what will do that has led some scientists and the media (especially the gay media) to

trumpet any new research wrinkle as a route to the answer. Some of yesterday's hot leads have led to dead ends; others are being gradually followed through and may lead to more conclusive answers.

Even though those firm answers still elude us, enough evidence has been gathered in the last two years to lead to the development of a number of theories of the cause of AIDS. According to an editorial in the September 8, 1983 issue of *The New England Journal of Medicine* by Dr James Curran of the US Centers for Disease Control in Atlanta, a key organization in AIDS monitoring and research, a consensus on the most likely cause of the syndrome began to develop in July 1982, after three cases were reported among hemophiliacs, who regularly receive injections of clotting factor concentrates prepared from the blood of thousands of donors.

"By then," Curran says, "carefully documented cases of AIDS had occurred in heterosexual men and women who were intravenous-drug abusers, suggesting a pattern of transmission reminiscent of that for infection with hepatitis B virus. ...The sudden occurrence of a new syndrome that affected primarily these three distinct populations [sexually active gay men, intravenous-drug users and hemophilia patients] who share only their susceptibility to hepatitis B convinced many investigators that a transmissible agent was the primary factor...."

THIS HAS COME

to be called the "single agent" theory, and it is by far the most generally accepted one. It assumes that AIDS is caused by an infectious agent, probably a virus, either a new one or an old one acting in new ways. The methods of transmission for hepatitis B — through intimate sexual contact or exposure to contaminated blood — are taken as

a model for the likely ways in which the theorized AIDS agent is transmitted. This theory is strongly supported by the demographic distribution of the syndrome and by the appearance of clusters of related cases. It takes into account means of infection that would lead to cases not only among sexually active gay men, but among intravenous drug users (direct blood contact via contaminated needles), hemophiliacs (through injection of contaminated clotting factor) and heterosexual women (through sexual contact with infected men).

The single-agent theory assumes sexual transmission through the exchange of body fluids that might carry the theorized virus. Dr Roger Enlow, the director of the New York City Department of Health's Office of Gay and Lesbian Health Concerns, notes that there are real problems with the term "body fluids," a bit of shorthand that encompasses everything from blood, semen, urine and feces to saliva, tears and sweat. Not long after the term came into vogue, he says, "people started asking things like 'What about sweat contaminating pools and equipment in gyms?' or 'Maybe I can get AIDS if somebody sneezes on me.'" Fears that AIDS could be spread by such casual contact led to absurd homophobic reactions in the name of "public health": police in San Francisco demanded rubber gloves for dealing with gay men, and in Tulsa, Oklahoma, a public swimming pool was drained and disinfected after being rented by a gay rights group for a party.

All the body's fluids can carry viruses, but each tends to carry different ones in different concentrations. Dr Randall Coates, who works in the Department of Preventive Medicine at the University of Toronto, and who has done research on hepatitis B, says that the surest vehicle for transmission of the virus for that disease is blood. It also

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one can say for sure which fluids actually carry an AIDS virus — since we don't know for sure that there is an AIDS virus. But most evidence suggests that warnings about "exchange of body fluids," unspecified, are too vague to be useful in judging the risks involved in various sexual practices."

appears in semen, and can show up in low concentrations in other fluids, especially if they are contaminated by blood (as urine, feces and saliva can be). But Coates is careful to point out that, aside from blood and semen, most body fluids are a "very inefficient" means of transmission for hepatitis B. Exposure to saliva, for instance, is very common. "If that were an easy way to get hepatitis B," he says, "we'd see a lot of people getting it that way, and we don't."

If we accept hepatitis B transmission as the likely model for the way AIDS might be passed on, we can almost certainly write off any fears about tears and sweat. Saliva might be marginally more suspect, but many investigators aren't worried about it, though some remain concerned about feces and urine. When asked on their AIDS information hot line how the syndrome is transmitted, the US Department of Public Health responds simply, "by blood and semen."

Mind you, *no one* can say for sure which fluids actually carry an AIDS virus — since we don't know for sure that there is an AIDS virus. But most evidence suggests that warnings about "exchange of body fluids," unspecified, are too vague to be useful in judging the risks involved in various sexual practices. As we've seen, however, they can be all too useful for those who wish to interpret them as defining all gay men as untouchables.

Even when a virus is present in a given fluid, the likelihood of it being passed on depends on what part of the body it comes in contact with. According to Dr Coates, if blood contaminated with hepatitis B were to be injected directly into your veins, you'd have more than an 80 percent chance of being infected. If the same blood fell on your skin — and if you had no microscopic cuts where it landed — the chance of infection would be almost nil. If an AIDS virus behaves in the same way, the acts most likely to pass it on are those that lead to direct contact between the most suspect fluids — blood and semen — from one person and the bloodstream of another person.

And what are those acts? Hold on — we're getting to that.

WHILE MOST

researchers and medical people accept the single-agent theory, it's not the only notion of the cause of AIDS. In a widely available booklet called *How to Have Sex in an Epidemic: One Approach*, New York AIDS activists Michael Callan and Richard Berkowitz provide advice based on what is known as the "multifactorial" or "overload" theory, which suggests that there is no single AIDS virus. What we are calling AIDS in gay men, they say, can instead be traced to repeated infections with a common existing agent called cytomegalovirus (CMV), which, according to this theory, gradually wears down the immune system. CMV can cause symptoms of its own, occasionally serious, but often mild enough to go unnoticed. Most people have been exposed to CMV at some time, but most don't remain able to pass the virus on to others for very long. Callan and Berkowitz point out that in one study of sexually active gay men in New York, one out of four were contagious for one of more forms of CMV. In a study

of sexually active heterosexuals in San Francisco, the figure was one in twenty.

But there's also another factor in this theory: "The key links in AIDS in gay men," Callan and Berkowitz say in the book, "are repeated infections with CMV against a backdrop of mild immunosuppression caused by exposure to sperm." They are speaking here not about any infectious agents that may be present in semen, but about the possibility that sperm itself can mildly suppress the immune system. Tests in laboratory mice have shown that sperm can have this effect, but the extent to which this may be true in humans isn't established.

Critics of this theory point out that while AIDS is apparently a new syndrome, both CMV and sperm have been around for a long time, and so have the sexual practices that might get them together fairly often. Callan and Berkowitz respond by saying that our increasing promiscuity has been getting them together more often than ever before. Instead of a new virus, they argue, there is simply a lot more of an old one, and a lot more sex going on that can put people in repeated contact with it.

This theory would be stronger if AIDS appeared only in those who'd been very busy sexually. But as Nathan Fain pointed out in his September 15, 1983 health column in *The Advocate*, "there are now many cases of AIDS in gay men that do not reflect the parroted 'fast-lane' life at all. Some, in fact, were so young they had reached only their third or fourth encounter."

Nor, of course, can sperm/CMV overload be the reason why AIDS is showing up now as a new condition among hemophiliacs, intravenous drug users and heterosexual women, or among Haitians, the other major group affected, for whom risk factors are not known. Callan and Berkowitz say that what's causing immune suppression in these people might not be the same thing that's causing it in gay men. That would mean that these unrelated groups have all developed clinically identical forms of immune deficiency for *different* reasons, but at the *same* time — by pure chance.

That's a stranger coincidence than most researchers are willing to accept. The one thing people with AIDS in these disparate groups shared — their common susceptibility to hepatitis B — very strongly suggests to most investigators that their conditions are linked, and that the most logical link is an infectious agent that reaches these people in much the same way hepatitis B does.

All disease, however, is in some sense multifactorial. Even when a specific agent is known to be necessary to cause a disease, it alone will not determine whether the person who catches it will develop symptoms, how severe they will be or how long they will last. AIDS will probably prove to be no different: many factors will likely be shown to play a part in making some people more susceptible to immune suppression than others. But as an explanation of the *primary* cause of AIDS, the sperm/CMV overload theory remains a minority notion.

ONE FINAL

point of theoretical speculation remains if we're to understand the likely nature of AIDS well enough to be able to judge the advice we're getting about it.

What the Centers for Disease Control (CDC) defines as AIDS is not a disease. It is a *syndrome*, a group of signs or symptoms that collectively may indicate an underlying disorder. People are said to have AIDS when they have certain clearly identifiable diseases which indicate an underlying immune deficiency that cannot otherwise be explained. CDC calls these diseases "markers," and the two most common ones are a skin cancer, Kaposi's sarcoma, and pneumocystis carinii pneumonia. Immune suppression that is not accompanied by "marker" diseases is not called AIDS, and neither are cases of immune deficiency for which causes are known.

But many investigators say that the cases which qualify as AIDS under the CDC's strict definition may, in fact, be only the tip of the iceberg.

That is *not* meant as some kind of "you-ain't-seen-nothing-yet" scare talk. What it means is that the AIDS cases diagnosed so far might simply be the most serious examples of a condition that is *already* more widespread, but which in most instances isn't as serious.

Again, the hepatitis B model comes into play. Estimates of the number of sexually active urban gay men who have been infected with hepatitis B range as high as 80 percent. It can be a seriously debilitating disease, occasionally fatal. Yet, according to Dr Randall Coates, three-quarters of all those infected with it will not have symptoms serious enough to make them even aware that they've caught it. And whether they develop symptoms or not, 90 percent will go on to develop antibodies making them immune to further infection. The rest continue to carry the virus, and may be affected by it years later. Of all those who pick up hepatitis B virus, only three percent get seriously ill.

Evidence is now turning up that AIDS — or the underlying disease that causes it — may act in much the same way. In September 1983, three researchers at the Royal Victoria Hospital in Montreal reported a study of 18 gay men who showed serious symptoms of immune system impairment — swollen glands, fever, night sweats and weight loss — but who did not have any of the "marker" diseases necessary to characterize their conditions as AIDS. "The implication," said Dr Norbert Gilmore, head of the national advisory committee on AIDS, "is that a lot more people get the disease, but not the full-blown syndrome." In a two-year study conducted by Dr Harry Ioachim at the Lennox Hill Hospital in New York, eight of 36 men with similar symptoms (now being called "lymphadenopathy" or "ARC" — "AIDS-related complex") later went on to develop AIDS marker diseases. So far, the rest have not.

No one can be sure yet whether lymphadenopathy and AIDS are two different manifestations of the same unidentified disease. But many of the people who accept the single-agent theory assume that the disease underlying AIDS will probably be shown to behave much like other infectious diseases, causing a spectrum of cases ranging from unnoticeably mild to fatally serious, and with many more of the former than the latter. AIDS will be no less a matter of concern if they're right, but we may at least be able to view it with some balance as a disease like many others, and not as a mysterious killer dooming everyone it touches to death.

WHAT CAN

we say, based on all this, about advice on the risks of particular sexual practices?

The first thing we can say is simple: *all advice is based on speculation*. As should be obvious by now, anything said about the causes of AIDS can only be founded on theories, assumptions and arguments by analogy with other diseases — *not* on absolute knowledge of the nature of AIDS. Keeping that in mind, let's look at some of what we've been told:

LIMIT THE NUMBER OF DIFFERENT SEXUAL PARTNERS

If the single-agent theory is true, this is a matter of simple logic: the fewer people you have intimate sexual contact with, the less chance you have of catching *any* infectious disease. The problem some people have with this advice is that, by itself, it doesn't tell you how you might reduce risk by deciding *what* to do with the people you do have sex with.

CHOOSE YOUR SEXUAL PARTNERS CAREFULLY

The question here is: choose carefully based on *what*? Obvious ill-health isn't likely to make anyone an attractive sexual prospect, but a person in apparent good health could still have — and pass on — an infectious disease like hepatitis B without showing any symptoms. There's also the danger here of subtle biases coming into play: our sense of what "looks healthy" can be warped by considerations of class, age, race or sexual style that may have no bearing at all on how likely anyone is to have a disease.

What counts is your prospective partner's sexual history — what he's done with how many people, and where. AIDS is still much more prevalent in some places than others, and while having been in those places shouldn't make a person a pariah, there is probably more risk involved in having sex with someone who has led a modestly active sex life in New York than in taking home a person who got heavily into park cruising the last time he was in Halifax. But — you won't find out any of this by looking. You have to ask.

AVOID EXCHANGES OF BODY FLUIDS

As we've seen, this warning, unless accompanied by more specific information, is almost useless advice unless you plan to have sex in a plastic bag. Short of that, one has to look at particular fluids and the relative risks involved in exchanging them in different ways:

SUCKING

No one seems certain about the risks involved in sucking cock up to the moment of orgasm. Pre-orgasmic seminal fluid might carry viruses that might be able to be absorbed in the mouth, but no one has much to say about this.

Callan and Berkowitz, concerned about sperm and CMV, say one very clear thing about what to do after orgasm: don't swallow cum. Even better, they say, don't let anyone come in your mouth. But others are less sure that this entails serious risk. The single-agent theory assumes that an AIDS

virus could be present in semen, and direct contact with the blood system can happen through small cuts in the mouth or minor ulcerations under the gums, which are quite common. The stomach is a less likely site of direct contact, however, since many blood-borne viruses are deactivated by stomach acids and enzymes. Swallowing cum, therefore, could be a relatively low-risk act. But this is entirely speculative. So far, no statistical correlation has been shown between oral sex and incidence of AIDS.

As long as the skin on your cock is intact, no one seems to feel that *getting* sucked involves any risk of AIDS, though you could pick up other sexually transmitted diseases, such as gonorrhea, in this way.

FUCKING

According to the single-agent theory, the assumed AIDS virus is most likely to be transmitted when high-risk body fluids from one person come into direct contact with the bloodstream of another person. Anal fucking can cause minor cuts and abrasions in the lining of the rectum that open up direct access to the blood system, and semen is one of the fluids thought most likely to carry the supposed virus. Semen also carries CMV, and both could be passed into the bloodstream if one partner comes in the other's ass.

This is what has led many people to advise using condoms when fucking. Recent tests on condoms indicate that they are impermeable to many viruses. But, as Dr Brian Willoughby of Vancouver notes, while wearing a rubber can help prevent transmission of other diseases, "we don't know if they stop an AIDS agent because we don't have any idea what an AIDS agent might be like."

Abrasions to the lining of the rectum can be minimized by making sure to use adequate, sterile and long-lasting lubrication.

One curious thing to consider in all this, though, is a report in the July 16, 1983 issue of *The Lancet*, indicating that in the major AIDS epidemiological study, no significant statistical correlation could be found between incidence of AIDS and passive anal intercourse. But most medical people remain convinced by the logic of transmission patterns in other diseases that semen-blood contact in anal sex is a likely route of AIDS infection.

Again, while other less serious diseases can be passed to the person doing the fucking, there's little feeling that he is at risk for AIDS unless he has cuts or sores on his cock.

FISTING

Evidence connecting AIDS with fist-fucking is inconclusive. But there is considerable danger of damage to the lining of the rectum in fisting, making direct contact with the bloodstream likely. The context of the act is important: combining fisting with fucking, using unsterile objects or playing with a fister who's been moving from one partner to another are all seen as unwise by medical people.

RIMMING

Medical people generally discourage this act, since a number of diseases, including hepatitis A, pinworms and other intestinal parasites, can be transmitted in this way. The likelihood of AIDS infection through oral-anal contact is not known.

PISSING

Transmission of hepatitis B through urine is not much investigated, since acts that put urine in contact with the bloodstream are fairly rare. Piss is probably a relatively low-risk fluid for the theorized AIDS agent un-

less contaminated by blood, though it can carry CMV. Contact with skin probably poses no risk, but the dangers of more direct contact with the bloodstream are not known.

KISSING

While there's some evidence that hepatitis B virus might be present in low concentrations in saliva, it is not a common route of infection for that disease. Assuming the theorized AIDS virus acts in the same way, neither simple social pecking nor deep, passionate kissing are likely to cause much risk of passing it on.

Antiseptic lozenges are not advised: they have no effect whatsoever on viruses, and can actually make some bacteria more resistant to other kinds of medication.

TOUCHING

Sweat is almost certainly a no-risk fluid for transmission of AIDS, and though semen is a likely carrier of the theorized virus, infection through intact skin is highly unlikely. Rubbing, squeezing, snuzzling into armpits or jerking each other off are all still as safe as they've always been.

OUT OF THIS

jumble of theories, possibilities, suppositions and occasionally conflicting evidence, health-care workers, public-health officials and activists doing AIDS-related work in the community are often obliged to come up with concise, comprehensible information to spark action or ease anxiety or steer people away from potential infection. How do they decide what to say?

The best of them are careful, sensing that authoritative statements can be misleading when so much is unknown, and that almost anything can be dangerously misinterpreted in a climate where people are eager to grasp for solid answers that don't yet exist.

Robert Trow is a paramedic at Toronto's Hassle Free Clinic, a place that deals with more gay people than any other single medical facility in Canada. Along with his fellow workers, he has to figure out not only how to advise individual patients, but what kind of information to provide to the wider community in the posters and flyers that the clinic is producing in cooperation with the City of Toronto Department of Public Health.

"There are things you can say in a one-on-one situation," says Trow, "that you can't say in a flyer or on a poster without running the risk of being misunderstood." The big "Numbers" poster that can be found in many of the city's bars and baths limits its advice to cutting down on the number of one's different sexual contacts and using condoms for anal sex. "Even there, where that poster may be the only information many people see, there's the risk of giving the impression that having a lot of sex can itself give you AIDS," something which Trow, who like most medical workers accepts the single-agent theory, doesn't believe is true. "But on a poster you have to go for the broadest and simplest advice that leads generally in the right direction."

A flyer allows more room for elaboration, but caution is still necessary. An early AIDS brochure produced by the clinic warned people to avoid exchanges of body fluids. "If you don't say any more than that," says Trow, echoing Dr Roger Enlow, "people might think you can catch AIDS off a drinking glass." A later clinic flyer

advice is based on speculation. As should be obvious by now, anything said about the causes of AIDS can only be founded on theories, assumptions and arguments by analogy with other diseases — *not* on absolute knowledge of the nature of AIDS."

► dropped "body fluids" in favour of a more specific reference to blood and semen.

In Vancouver, nine people have been diagnosed with AIDS and three of them have died. Dr Brian Willoughby, who works with AIDS Vancouver and also sees many gay men in the course of his private practice, also thinks the best general advice is to cut down on the number of different partners. He gives advice on specific sexual acts only if asked about them by patients with whom he can spend time discussing their particular concerns. He has some problem with flyers that emphasize transmission by anal intercourse. "That's not inappropriate," he says, "but it tends to give the impression that that's the only way AIDS can spread, and we don't know that." In giving advice, Dr Willoughby feels, "it's better to err on the side of caution."

Dr Stephen Atkinson, a psychiatry resident who also works in general practice at Hassle Free Clinic, agrees that encouraging a reduction in numbers is a good idea, but he points out that it's still important to help people find ways to make the sex they do

have safer. When his patients ask him about that, he tries not to talk about sexual acts in the abstract, but to discuss with each person the specifics of his own situation. Does he have a lover? In what kinds of settings does he have sex? What does he like to do? "I try to relate things to my own situation," he says, "to get people comfortable with talking to another gay man about what they do, and to provide whatever useful information I can through discussion, not pronouncements."

Condoms are probably a good idea, Atkinson says, but the best idea is talking to prospective sex partners, getting to know each other well enough so that you can feel comfortable sharing your mutual concerns and finding ways to deal with them.

Long-time community activist Harvey Hamburg is a lawyer, not a doctor, but as a member of the AIDS Committee of Toronto, he too has to think about the most useful ways to provide information, and has to have some conception of how AIDS works in order to do it. He cautions, though, that we shouldn't see AIDS alone as the prob-

lem. "It has to be seen in connection with things like hepatitis B, parasitic infections, lymphadenopathy and other conditions that grow out of gay-male sexual culture. As a community, we've been doing an awful job dealing with this."

If we don't get serious about finding solutions to the health problems our sexual practices tend to exacerbate, Hamburg feels, other people will move in and do it for us. The baths, for instance, "certainly shouldn't be closed," he says, "but they are an issue we have to deal with as a community, and we haven't been."

How does he think we should do this?

"We have to induce healthy changes in gay male sexual culture." This, at best, isn't a matter of telling people what they shouldn't do, but of finding ways to eroticize practices that are safer. Condoms can become a kind of sex toy, and things like circle-jerks, which people might have shied away from in the past, can be promoted as less risky ways to have fun with each other. The useful thing about *How to Have Sex in an Epidemic*, Hamburg points out, is that it is precisely about how to *have* sex, not a warning not to, and that whether AIDS is caused by CMV or by an unknown virus, most of the advice in the book could help reduce the risk of spreading the syndrome.

"We ought to be mounting a major campaign about the goodness of gay sex," he says — especially those kinds of gay sex that make the transmission of disease less likely.

In the meantime, some bottom-line advice is probably useful, and according to Hamburg that advice would be: fuck only with a condom, don't rim, and be careful when sucking.

IS AIDS CHANGING OUR SEX LIVES?

Social scientists have a hard time investigating sexual habits. What people do in bed (or wherever) is likely to be altered by any suspicion that they're being observed (a point often made by critics of Masters and Johnson's sex-in-the-lab studies), and surveys asking people what they do can be affected by how willing (or able) anyone is to give an honest and accurate account. Embarrassment, pride and even simple failure of memory can colour the picture we each draw of our sex life, not only in telling someone else about it, but also in thinking about it ourselves.

Attempts to find out whether concern about AIDS has changed gay men's sex lives often end up, therefore, assessing *perceptions* rather than actual practices. Some investigators have tried to filter out this perceptual bias by looking for indicators of sexual activity that might show what people actually do, not what they think they do. A study in Denver, Colorado, for example, that showed the number of gonorrhea cases among gay men dropping by 39 percent between 1982 and 1983 has been taken as evidence that fear of AIDS was having an effect on gay sex even in a city where there weren't many cases. But if this is evidence, it isn't iron-clad, and the doctor reporting it in the July 16 issue of *The Lancet* was careful in stating his conclusion: "...it *appears* that many homosexual men *may* be opting for more conservative sexual lifestyles" [emphasis added].

Another study, reported in the September 17 *Lancet*, was based on asking gay men in Madison, Wisconsin how many sexual partners they had had over the past thirty days. In the six-month period from February to July, 1982, the mean figure was 6.8; in the same months in 1983, it was 3.2. On the face of it, that seems striking evidence of a change in sexual habits. "In the absence of other readily apparent reasons," the researchers state, "we attribute the observed decline in promiscuity to the fear of contracting AIDS, a condition which has not yet become prevalent in Madison." But while the report notes that 488 men were involved in this study, it doesn't make clear whether those asked in 1983 were the same ones questioned in 1982. Probably not: the survey was done during STD screening at a clinic and at "a bar frequented by homosexuals" in a university town with a shifting population. Unless the same people were asked, we can't be sure that gay men who acted one way in 1982 were influenced by fear of AIDS to act differently in 1983.

In September, Robert Trow and Martin Graham of the Hassle Free Clinic in Toronto prepared a questionnaire intended to assess both attitudes among gay men toward AIDS and its effect on their sexual practices. In a preliminary report taken from 90 responses, 58 percent said their sex lives had changed in the past year, and cited concern about AIDS as one reason. Sixty-eight percent said they would have gone to the baths looking for sex a year ago; less than half go now, although people seemed as likely as before to go out to bars or to cruise parks or washrooms. Of all those sampled, two-thirds said they had had less casual sex in the past year than in the year before. Yet when Trow calculated the monthly average of sexual contacts reported for the past year and compared that to the figures given for the three latest months, he found that they showed people having *more* sex recently. "Well, it was the summer," Trow notes, "or maybe it was just easier for people to remember what happened in the last three months."

The men who answered the Hassle Free survey also reported

changes in what they did when they had sex. About a quarter said they had less anal sex, active or passive — though 15 percent were fucking *more* often. Seventeen percent said they'd started using condoms; 21 percent reported an increase in mutual masturbation. While, as Trow says, AIDS hasn't generated "mindless panic" in Toronto, almost two-thirds of those surveyed said they were more than a bit worried about it. Still, half of them thought their present lifestyle put them at little or no risk of picking up the syndrome.

A similar sense of relatively calm concern was noted by *TBP* reporter Jim Bartley, who recorded brief interviews with 105 men in four Toronto gay bars in late September. He asked all of them four questions to see how well-informed they were about AIDS and whether it was changing their approach to sex.

More than half of the men Bartley talked to said their sex lives had not been affected by AIDS. Three-fifths of these were monogamous. The rest said they weren't worried, some because they had few sexual contacts, others simply because they had decided worry wasn't worth the trouble: "If I'm going to get it," said one man, "then I'm going to get it."

Of the 47 men who said AIDS did have an effect on their sex lives, half had cut down on the number of their sexual partners. The rest tried to be cautious about whom they took home.

Bartley also asked each man if he knew how many AIDS cases had been diagnosed in Canada and the US. The answers seemed to indicate that most of them were relatively well-informed. Two-thirds estimated fewer than 50 Canadian cases (as of that date, there were about 40); half gave US figures ranging from 1,000 to 3,000 (there were about 2,300). When asked where they got information about AIDS, most cited the mass media. The gay press was mentioned by less than a third of them.

"Given the high profile of AIDS in the media for the last two years," Bartley says, "one might assume that most gay men would have discussed it with their doctor, or asked about it in the course of an STD check-up at a clinic. But only 39 of the men I talked to had actually done that." Of these 39, half had been advised to be cautious about choice of sexual partners or to have fewer of them; one doctor simply said, "be monogamous." Eight men were told that their risk of contracting AIDS was low, and that they shouldn't panic. But no matter what advice these men got, Bartley says, there was little apparent correlation between it and the changes — if any — that they reported in their sexual practices.

Jim Bartley says he came away from his interviews with a sense that, at least among men who go to gay bars in Toronto, "there is a predominant feeling that for the time being, anyway, the risk of catching AIDS is low, and especially low in Canada. People aren't panicking."

If he's right, we have a chance in Canada — and in many other places where the number of diagnosed cases is still small — to find ways of dealing with AIDS without giving in to unreasonable fears. The key to that process is going to be information, and the intelligent application of it. Almost a third of the men who responded to the Hassle Free survey said they had attended public forums on AIDS in Toronto, one of the three cities in Canada where gay groups exist specifically to provide information and guidance, personal and political, on dealing with the syndrome. Other groups are likely to be set up elsewhere.

We may see more changes, both in habits and in attitudes. But if we keep our heads clear, we'll be able to weigh and choose those changes for ourselves, and not have them forced on us by panic. □

BUT HABITS

die hard, even when we know there are risks involved. "Habit," in fact, may be a misleading word: people engage in the sexual practices they do not simply because it's what they've got used to, but also because particular acts can fill particular psychological needs for them, while other acts may not. In the midst of an impassioned sexual encounter, swallowing cum or spitting it out is not a minor technical detail, but a matter of deeply seated *desire*. Sex isn't simply a kind of pleasurable plumbing in which people don't much care how the pipes are connected as long as the juices flow when the taps are turned on. We all find some sexual encounters unsatisfying even when they result in orgasm, while we can be fulfilled by others even if we don't come. Satisfaction and fulfillment are more psychological than physiological matters, and they have a lot to do with what particular sexual acts *mean* to each of us.

There can be a certain willful ignorance in advice that treats the psychology of desire as a simple matter of things people just happen to like, and which, with a little will-power, they can give up. Sitting in the cool, fluorescent light of a doctor's office, we might all agree on the dangers of a given act; in the burning glow of passion, we might not only *want* to do it, but *will*.

For those pressed to provide advice about risk reduction, this complicates things a good deal. Warnings that might make perfect sense medically could, in the end, have little to do with the ways people actually have sex. Dr Brian Willoughby's lack of enthusiasm about advising the use of condoms, he says, comes not only from uncertainty about whether they work, but also from his suspicion that "people simply won't use them."

Does this mean there's no point in trying to give advice? No, says Dr Stephen Atkinson. "You have to leave people a lot of

leeway for making decisions on their own," but at the same time provide whatever useful information you can. Dr Willoughby echoes this: "Giving advice is part of my function as a doctor; making moral judgments isn't. People have the choice of whether or not to take my advice; they have to make their own decisions as responsible adults, and I try to give them information that will help them do that. In fact, I think there's a kind of abdication of responsibility involved in expecting a doctor to tell you what to do."

The anxiety and confusion surrounding AIDS, however, make it hard to know when we're making responsible, adult decisions and when we're not. "Much of the information and advice we're getting," Dr Atkinson notes, "is coming out of cities where a lot of people have died of AIDS, where emotions run higher and there's a greater sense of urgency. People in cities like Toronto pick up on warnings from those places and start to worry, but then they walk into a bar and everybody seems to be acting the same as ever. Despite all they've heard, the situation doesn't look serious, but when they go ahead and do something they've heard they shouldn't, they end up feeling guilty."

Gay men in lots of places are avid importers of cultural trends made in New York and San Francisco, even when those trends don't quite fit the local climate. Montreal and Toronto, each less than an hour by air from New York, have been affected by the worry that that city's 1,000 AIDS cases have bred. But judging risks in a given city depends very much on the local situation. Montreal has almost half of Canada's 50 AIDS cases; most of those diagnosed there are Haitians. Very few are gay men. According to Dr Ken Johnson, a staff physician at Hassle Free who also works at the Toronto General Hospital's AIDS referral clinic, nine confirmed cases have been reported in Toronto. One other is suspected; if confirmed, it will be the first new case in the city in more than four months.

Dr Johnson is quick to point out that, with numbers this small, the four-month gap can't be taken to mean anything statistically significant about the local rate of increase. Meanwhile, though, the referral clinic hasn't been very busy. It's seen some people with serious problems that, in the end, were not AIDS-related, and others who've shown symptoms such as fatigue and swollen glands but who have not gone on to develop any more serious signs. Many of the people who show up at the Toronto General clinic are there, Dr Johnson says, "because they were panicked enough to talk their doctors into referring them."

This doesn't mean we won't see more cases in these two cities, perhaps many more. But it does mean that the level of fear and worry understandable in the face of 1,000 AIDS cases might be inappropriate in places where the count is one percent of that number.

SO WHAT IS

an appropriate attitude when seeking safe sex in "the age of AIDS"?

Well, if you want my advice: don't seek advice. Seek information. The best sources of that information are the various gay organizations that have been set up to provide it (there's a partial list at the end of this article) and a good, gay-positive doctor.

Mind you, it's not impossible that you may already know more about AIDS than the doctor you consult, especially if he or she doesn't see many gay patients or hasn't any other reason to be keeping up with the literature. Don't be afraid to ask; doctors

are not gods, and good ones don't pretend to be. And remember, too, that you certainly know more about your own sex life than any doctor. If you find yourself getting more advice than information on which to base your own decisions, *question it*: ask your doctor how she or he thinks AIDS is transmitted, and how that relates to the advice being offered.

One thing I found in researching this article is that the more medical people know about AIDS, the less willing they are to make firm statements about it or about which sexual acts might be likely to spread it. Unambiguous pronouncements from anyone probably indicate more bias than knowledge.

Of course, all advice is going to be biased in one way or another. Dr Stephen Atkinson points out that the most worrisome biases about AIDS might also be the hardest ones to detect — the ones that match our own. "AIDS touches on three of the strongest taboos we know," he says, "homosexuality, cancer and death, all things we're not likely to have resolved our feelings about completely, if at all. For a lot of gay men, fear of AIDS can feed into doubts about themselves and about the way they live. It's all too easy to use it as the final excuse for saying, 'gay life isn't going to work — not for me, and maybe not for anybody.'"

Doubts about the culture we've built probably do underlie much of the reaction to AIDS. One can sense more than a bit of satisfaction in the tone of Michael Callan and Richard Berkowitz when, in the concluding section of *How to Have Sex in an Epidemic*, they say, "The party that was the '70s is over." They may have reason to be glad it is: both of them say they were sick with sexually transmitted diseases through most of it. A glance at the classified ads in any gay paper will show how ready many of us are to declare our fatigue with "bars, baths and discos" once we've had our fill of them. Now such ennui can be reinforced by "science."

I'm tempted to respond to people who go on like that by pointing out that what they got out of the bars, baths and discos was probably something akin to what they brought to them in the first place. If I were to have the nerve to say that, though, I'd be wrong (in some cases; in others, merely undiplomatic). Our institutions, commercial and otherwise, are flawed; there are lots of needs and lots of people they don't serve. And we should be free to say that — and to try to figure out what to do about it — without feeling we've just poked a hole in the feeble barricades defending our right to have such institutions at all. A willingness to be critical of the things we've created for ourselves isn't the same as a desire to make those things a gladly-offered sacrifice to the vengeful gods of disease.

Just before they declare the party over, however, Richard Berkowitz and Michael Callan dare to hope that "Maybe affection is our best protection." Maybe. Caring about each other is certainly a healthier way to begin combatting AIDS than is warning each of us to suspect that every man we might desire is a walking carrier of death. "As long as we view AIDS from the perspective of each of us trying to protect himself from others," Harvey Hamburg says, "we'll run into trouble, both politically and in sexual practice. If the focus is to protect ourselves collectively, things get simpler."

Giving somebody who's about to fuck you a rubber to put on first might be taken as a rude hint that you think he's sick. Putting one on yourself before fucking someone else, however, could be taken as a sign of caring, could be a small step toward reducing the uncertainty that can keep two people afraid of each other even when they're tangled up together in one narrow bed.

HAVING WARNED

about biases, I'm obliged to admit my own.

Last November, this magazine published a ten-page, two-part feature on AIDS by Michael Lynch and Bill Lewis which, in essence, said that the syndrome might claim more of us as victims of panic than as actual casualties of disease. Illness and death, tragic as they are, were not the only possible consequences of AIDS; our collective, as well as individual, health was on the line.

Those paired articles were sharply criticized for daring to warn, even as gay men were dying, that death and the ways we choose to deal with death are matters of political as well as personal concern. There were perhaps 600 cases then; a year later there are four times that number. In that same year, we've come closer to understanding the nature of AIDS, as both a physical illness and a political issue. We have more deaths to mourn — and more evidence that the dangers to our collective life are as great as Bill Lewis and Michael Lynch warned. We have no clear answers for dealing with either, but we're learning.

And, a year later, I for one remain more afraid of AIDS as a source of communal fear than as a source of personal disease. It would be the height of disrespect for anyone to downplay the real physical suffering and death that have resulted from this crisis. No one, I'm sure, would want to. And neither would anyone say there's no reason to be worried. But we also have to be concerned about how we handle that very worry: it can shade into anxiety, into fear, into a paranoia that is itself a brand of suffering, a kind of death-in-life that can rob us of spontaneity, warmth and the sheer joy of basking in the presence of each other.

That joy is what makes my life as a gay man, here and now, worth living. And that joy can't be preserved through fear.

IS THERE

safe sex? You — and I — will have to take all we know and decide that for ourselves. If we're looking for absolute security, maybe we should admit right now that *nothing* is safe, nor has it ever been. But if we suspect that the answer, partial and tentative as it may be, lies somewhere in the direction of taking care of each other, we might just find we're on to something.

We can't cure AIDS, not yet, anyway. But we can take a crack at challenging fear. Life, however long or short, is too short to go through being afraid of the very people you'd rather desire, or trust, or maybe even love. □

For more information on AIDS, contact:

The AIDS Committee of Toronto (ACT), Box 55, Stn F, Toronto, ON M4X 2L4. Phone: (416) 926-1626.

AIDS Vancouver, c/o 19th floor, 355 Burrard Street, Vancouver, BC V6C 2J3. Phone: (604) 687-AIDS

Collectif d'intervention communautaire auprès des gais, CP 29, Succ Victoria, Montréal, QC H3Z 2V4. Phone: (514) 484-2602

Or call your local gay organization or information line

In the US: Gay Men's Health Crisis, Box 274, 132 West 24th St, New York, NY 10011. Hotline (212) 685-4942, or **The National Gay Task Force** crisis line (212) 807-6016

Many thanks for their cooperation and advice to all the people quoted in this article, and to Jim Freston of the AIDS Committee of Toronto, who guided many manuscript drafts through the shoals of science — I hope successfully

the midst of an impassioned sexual encounter, swallowing cum or spitting it out is not a minor technical detail, but a matter of deeply seated *desire*. There can be a certain willful ignorance in advice that treats the psychology of desire as a simple matter of things people just happen to like, and which, with a little willpower, they can give up."

START
HERE

B

When Bill and Tom commit themselves to a leather scene, they generate a healthy dose of bewilderment. To some of their more politically-correct friends, they thoughtlessly assume the roles of male oppressors. To their acquaintances on the political left they perpetuate social violence. And whether Bill and Tom reciprocally act out the rituals of master and slave, put each other through total and prolonged bondage, or hang weights from each others' balls, they are to nearly all but their friends of the leather fraternity, truly sick.

Freud had his theories on the matter — theories that proposed masochism as a form of "normal" aggression turned abnormally against the self. Other psychoanalysts like Reich went on to concoct more abstruse theories. Thus pain is an illusion that Tom substitutes for an inability to appreciate pleasure. And for Bill, who is supposedly in flight from sexual anxiety, pain is a

manageable alternative to guilt. But these theories only create further bewilderment. For it is clear to those who know them that Bill and Tom are hardly apologetic about their leather. Well-adapted, socially conscious, and self-respecting, they share a friendship based upon a fundamental equality, whatever the roles they may adopt during sexual play.

Perhaps what their friends find most perplexing is that Bill and Tom find their sexual acts pleasurable. Quite simply, pain is not enjoyable because it is a second rate substitute; it is pleasure. What has long been known as fact to leathermen has now come to have a biological basis. Deep within the structure of the central nervous systems, science has begun to disentangle the chemical knots that link pain with euphoria and that create a genuine capacity for human experience.

This understanding began in the middle seventies with the discovery of a group of chemicals found in animals and similar in their properties to opium. Named the endorphins and the enkephalins, these opioid chemicals fulfill basic biological roles. They act largely in the processes by which nerves communicate with one another. Like codeine, they act in the body's internal pain control system. Like morphine, they modulate the nervous messages to organs like the heart and intestines. And like opium, they function in the various brain centres associated with euphoria and trance.

But perhaps the most fascinating role proposed for the endorphins is that of reward. It seems that a good part of human motivation — whether an appetite for food or for social companionship — may be at least partly fueled by specific and internal addictions. These drives may well extend beneath a broad variety of human processes from excretion to sleep. In the process that underlies these drives, various nervous circuits require a regular fix of endorphin or enkephalin opioids which are generated by carrying out the activity in question. There is little doubt that these reward circuits are also modulated by physical condition and by

learned behaviours (for example, apart from the opioid satisfaction induced by eating, one learns patterns and methods of dealing with hunger). Nevertheless, at least some part of many of our motivations may involve these internal rewards and the wave of euphoria that accompanies them. Feeling good is a major determinant of human behaviour and in its absence the opium drugs can serve as powerful and deadly surrogates. As well, physical and mental activities that increase the levels of opioids in blood and brain may have powerful effects.



essages that arrive in the brain along the channels of the nervous system often seem clear enough; for example, a stove is hot. But transmission is not always so clear. Messages shift with time, and can be modulated by other parts of the nervous system and influenced by higher centres in the brain. These are the processes by which a leather scene operates, and together, the cumulative effects can be startling.

To begin with, the scene requires a conducive, trusting mood. The mood is relaxed and open to a new experience and the partners find each other a turn-on. Successful leather play is nearly always sensualist and mutualist, whatever the psycho-drama of the roles started at a particular time. Without these real and very accepted limits, leather play would fail in its objectives as a form of love.

The methods of tit play can provide us with a model of how the internal nervous process seems likely to operate. Effective pleasures are not achieved by sudden, brutal attack but

by gradual build-up. Pulling and massage may be followed by tit clamps and still later perhaps, by hot wax and alligator clips. Over time, the nipples are effectively desensitized. Far from the nipple itself, the nervous stimulation has induced a wonderful transformation in body chemistry.

A good part of the process occurs in those segments of the spinal cord where the nerves that arrive from the nipple interact with those coming and going to the brain. Here, at least two mechanisms are at work, both of which function through opioid channels.

In the first, fast-travelling and tactile messages that arrive in the spinal cord from the nipple act to suppress the transmission of slower-moving and painful messages. In the second mechanism, painful messages that do manage to pass through this "spinal gate" and climb upwards to the brain, set into motion yet further nervous actions. Acting in downward fashion from the brain into the spinal cord, these cause a release of opioids that effectively block incoming painful messages. It is by these latter actions that acupuncture appears to work, a process in which controlled pain applied to one part of the body can reduce or eliminate the perception of pain in others.

But the effects are further reaching than this. Short term and repeated painful experiences (as well as short term stress) can induce areas at the base of the brain to secrete both endorphins and even larger quantities of enkephalins. These chemicals circulate through the brain and spinal cord, where their effects are similar to a large dose of codeine. And as with codeine, these opioids not only suppress pain but also generate a feeling of euphoria.

These nervous processes form some of the molecular underpinnings of the pain-pleasure threshold and support the adage of leathermen that it is not the pain *per se* that is important but how and when it is applied. Pain applied carefully and precisely within a trusting, caring environment, can flower into a self-reinforcing high that not only suppresses subsequent pain but also increases the desire for it.

THE ECSTASY

P

Miss Piggy is the patron saint of fisters, and it is by no mean coincidence that this is so. While no physiologist has yet ventured an explanation of the nervous chemistry that underlies the success of fisting, enough information exists to sketch out some of the major links of that process. The implications lead directly to pigs in the mud.

This rather esoteric voyage could begin, perhaps, with Arnold Schwarzenegger and pumping iron — a sport which, common rumour has it, is addictive. The truth of the rumour rests somewhere in the combination of stress and muscle stretching that both appear to increase opioid levels in blood and brain and to generate a high.

That these opioids are addictive is without question. Efforts to use enkephalins and endorphins as substitutes for the opium drugs have failed. Despite their existence as an integral component of animal physiology, the internal opioids are more addictive than heroin. Rats taught to self-inject enkephalins, for example, pig out for as much as they can get.

The next stop in the path to gut-butt pleasure involves those brain areas termed the reward centres. We get rewards when we eat. When we exercise. And now it appears likely, when we shit. Despite social training that consigns the toilet to the nasty side of life, there is a clean and healthy dose of feeling good associated with the actual process of excretion. That feeling good may be the result of an internal reward of opioids.

Connections between the hypothetical reward centre associated with defecation and the nerves of the rectum have yet to be fully elucidated, but it seems likely that the rewards are generated either in response to contractions of muscles in the colon and rectum or to relaxation of the anal sphincter muscle. Recent studies of the neural connectors that wire the muscles of the butt end demon-

strate that enkephalin neurotransmitters are clearly involved. In the nervous circuitry of the rectal reflex, designed to accommodate increasingly larger quantities of materials for periods of hours before ejection, there are likely processes that, when played in the requisite manner, release large quantities of opioids at the brain end. The results are relaxing and ecstatically euphoric. As with many leather activities, both the mental focus required for fisting and the opioids released as a result of fisting seem likely to induce shifts in state of consciousness. And like weight-lifting, the process is probably addictive.

There is no doubt that fisting is based on powerful physiological capacities. But the connections with pigs? With the discovery of the opioids not only in humans, but also in all higher animals, another cherished assumption of biologists appears to be under reconsideration. It now seems likely that animals have strong emotional capacities that underlie their behavior. Pigs may very well roll in the mud because they enjoy rolling in the mud, and very likely because there is a substantial opioid reward associated with doing so! There is not just a little similarity between this act and the pure animal indulgence of Crisco and loving fists.



What is really so important about all of this? There are certain things that make each of us feel good, and it only seems logical that detailed workings of the nervous system should underlie them. That we are able to pinpoint those chemical processes may be interesting, but little else.

The point to be emphasized is that alternate forms of sexual pleasure, such as those involving pain, function through some fundamental and everyday capacities. The very existence of those capacities runs in the face of views commonly held by psychiatry and the general public. These groups do not view pain-pleasure as a real and very animal capacity. Rather, they see it as a warped expression of what they regard as normal capacities. The im-

plications of recent work with opioids are thus two-fold. First, medicine has played a powerful role in justifying established values by proscribing alternate behaviors as deviant. Second, what is normal is far broader than medicine would like to have us believe.

Physical response is important. No two human beings function in identical ways and capacities for leather experience probably vary as much as does everything else human. Not all of us appear to produce opioids in response to pain. Nor do we all share desires for ritualized catharsis. Yet for those who are blessed with this blend of capacities and acculturation, the rewards include tension release, euphoria and even transcendence. More than satisfactory as pay-offs for taking the trip in the first place, there are also sufficient motivations to undertake repeat exploration. Psychology may have motivated in the first instance but these drives are soon surpassed.

Leathermen share this use of what have been suppressed or forbidden pain-pleasure capacities with many cultural groups. Yet from Dervish to flagellant, and from firewalker to Kavadi dancer, leather stands apart in exploring sexual capacities in terms of opiergic experience. To its participants, leather sex brings release and revelation. And to the world, leather becomes at once a symbol and a culture. A dark and an animal side of the soul has been rediscovered and let out. □

Urban Aboriginals: Celebrations of Leather Sexuality, from which this article is extracted, will be published by Gay Sunshine Press in the fall of 1984. Geoff Mains lives in Vancouver.

The
physiology
of turning
pain
into
pleasure

an article by

Geoff Mains

Hauling an old corpse out of Hitchcock's trunk

Rope. Transatlantic (1948). Dir: Alfred Hitchcock.

A lot of hoopla has surrounded the re-release of five rare Hitchcock films made in Hollywood between 1948 and 1958. The first of them, *Rope*, premiered recently at the Montreal Film Festival, has been eagerly awaited by gays because of its reputation as the only Hollywood movie made before 1960 with explicitly gay protagonists.

I had never met anyone who had seen *Rope*. But I knew like every other movie buff that it involved a gay male couple who murder a classmate to test some pop-Nietzschean philosophy about moral superiority or something, and then serve cocktails to the victim's family and fiancée on a trunk containing the corpse. Vito Russo describes the script's 1948 run-in with the censors, who removed all the "homosexual dialogue" like "My dear boy."

As it turns out, the film is an archival curiosity of interest only to specialists in Hitchcock and camera movements, embarrassing dabblings in the margins of the career of an Important Artist. What is more, the film as it now exists confirms Russo's account and is so bowdlerized that most spectators wouldn't even have picked up on the two murderers's gayness without the helpful programme notes. I caught only one explicit reference: at the end they are accused of having killed a man who lived and loved as they never could. Nevertheless, there's no doubt that they're supposed to be gay: 1983 spectators aren't used to the devious codes used thirty-five years ago to manoeuvre gay and lesbian characters around the censors. This happened especially, as Richard Dyer has noted, in "film noir," the brooding thriller genre that provided most of the rare gay characters during the dark ages of Hollywood's self-censoring Production Code (the men were usually fastidious, luxury-loving villains of a Nazi or other similar-

ly warped persuasion).

This may or may not prove what a horrid homophobe Hitchcock was, a thesis that *Christopher Street* recently promoted in an unaccountably angry and shocked cover story. I don't disagree with the argument, but Hitchcock's homophobia, to my mind a slightly obsessive version of the usual run-of-the-mill forties variety, has always seemed to me to be only slightly more interesting than, say, Picasso's sexism or T S Eliot's Anglicanism — that is, crucial to an understanding of their work but too obvious to get in a tizzy over. In any case, of the five new re-releases, *Rear Window* (1954) and *Vertigo* (1958) are indisputably more worthy of revival than *Rope*, since they are about the voyeurism and obsession inherent in (hetero)sexuality, a subject that the late great straight Sir Alfred presumably felt more knowledgeable about.

What was most interesting for me in *Rope*, curiously, was two footnotes. The first is the identity of the scriptwriter, Arthur Laurents. Laurents is known also as the writer for *West Side Story* (which assembled more famous closet cases as collaborators than any other musical in world history), as the scriptwriter for the 1977 ballet-film turkey *The Turning Point* (which emerged stripped of Laurents's gay subplots to present an unrecognizable, strictly hetero New York dance scene), and most recently as the director for the hit Broadway version of *La Cage aux Folles*. A very "interesting" career. Why would gay writers have written homophobic scripts way back when? Quite obviously, the only way to express your sexual difference directly, at least in Hollywood, was within established homophobic conventions, and the most appropriate convention was the film noir. So what if your gay characters were cold-blooded killers — at least they had wit and style, which is a lot more than co-star Jimmy Stewart had.

The other footnote is actor Farley

Granger, who plays the tremblingly timorous partner who doesn't have the stomach to calmly eat appetizers on a corpse. He's my favourite of the small group of "sensitive" stars who became associated with "unmasculine" roles at this time. Hitchcock, it goes without saying, didn't appreciate Granger's exquisite loveliness, at least not as much as Luchino Visconti did, squeezing him into tight white uniform breeches for his epic *Senso* (1954), but Granger is a fine presence in *Rope* all the same. I kept hoping that he would stop all that tedious quivering that Hitchcock was putting him through, beat the rap, and escape with his lover far away from all those boring straights on the set, perhaps to live happily ever after in Morocco. Maybe Laurents can provide a sequel when he's done with *La Cage*.

Tom Waugh

POETRY

Campy couplets and a complicated past

The Penguin Book of Homosexual Verse. Edited by Stephen Coote. Penguin Books, \$19.95 hardcover, \$7.95 paper.

The Penguin Book of Homosexual Verse covers a lot of ground, from Homer to the present, with verse from all the major Western languages. Despite its prissiness, the title is misleading. Dante, for example, was hardly gay but he has a place here, because this is a collection of verse about homosexuality, by gays and straights, by men and women.

A rather narrow focus on its subject gives the book a clear purpose in spite of its range. Sometimes the focus seems too narrow: poems which might express a lot about homosexual experience without being explicit aren't to be found here. And you can't relax in a safe gay-posi-

tive milieu, because writers with something nasty to say — Juvenal, Dante, Lorca — may always be lurking on the next page.

It is fascinating to see the many ways homosexual desire has made it through the conventions, social and poetic:

Even if I try not to ogle a boy in the street
He passes by and I turn round.

(*Strato*, from *The Greek Anthology*, translated by Stephen Coote)

The book is valuable for its combination of the great and famous with writers who aren't great or famous or even, sometimes, good. There's a certain fascination in turning from (say) Cavafy to Samuel Elsworth Cottam. Or consider these lines:

Hard is the world that does not give
To every love a place;
Hard is the power that bids us live
A life bereft of grace —
Hard, hard to lose they figure, dear,
My star and my religion here!

Touching — and startling, too; they're by the author of *The Last of the Mohicans*, James Fenimore Cooper.

The book is full of such minor surprises, and provides verse documents not easily found elsewhere. But many readers will feel the need for more explanation than is given in the introduction. This is quite full and informative, but the book would have been very much improved if each writer were given an introductory note.

Though they are given a good deal of space, lesbians would be justified in demanding a Penguin of their own. Too often they are represented by straight male fantasies and condescension. It's distressing to have a snippet of Christina Rossetti's "Goblin Market" followed by six silly pages of Swinburne's "Faustine." The lesbian verse is strongest in the modern section, where it provides an instructive contrast to gay male verse.

Much of the classical poetry appears in breezy neo-classical translation, beginning with an excerpt from the *Iliad* in Pope's version. The heroic couplet has an undeniable campiness, but I prefer modern translations of classical verse.

The twentieth-century section of the book seemed rather cramped, almost a sort of epilogue. Here the focus on explicitly gay subjects can seem monotonous and clichéd. It could have been broadened to include verse on confronting the world beyond the gay scene — as happens for example with Pasolini's "To a Pope." Copyright matters may be part of the problem — surely the editor wanted to print more of Auden than "Uncle Henry."

But many readers will want to start at this end of the book, with familiar gay symbols, before moving back into our complicated past. Lionel Morton

BIOGRAPHY

Illuminating the heart of a very private life

Willa: The Life of Willa Cather, by Phyllis C Robinson. Doubleday, \$23.95.

Willa Cather was one of America's great writers. In her lifetime (she was of the generation of Colette, Gertrude Stein, Virginia Woolf) her stories and novels brought her both critical acclaim and a wide reading public. She doesn't seem to be well-known now, perhaps because she was a woman who has never been a darling of the academy, or perhaps because there was, earlier, some hesitation about calling her a lesbian.

James Stewart, John Dall and timorous Farley Granger in *Rope*: "at least they had wit and style, which is a lot more than Jimmy Stewart had"





Willa Cather: an independent woman "not so much unconventional as indifferent to convention"

Phyllis Robinson's biography relies, as it has to, on the work. Willa Cather left no journals, no diaries, and her letters were destroyed, by her or at her behest by Edith Lewis, the woman with whom she lived the last forty years of her life. She wanted none published or used. Her memories were her own, and she protected her private life, once she was well enough known to have also a public life, with a stubborn disregard for other people's interest. Phyllis Robinson's comment on the walls Cather came to build between herself and new acquaintances calls back the youngster in Red Cloud, Nebraska, who "was not so much unconventional as she was indifferent to convention." In those days she cut her hair short, dressed like a boy, called herself William, wanted to be a doctor. As she found her own work, her own place in the world, she dressed and did her hair differently, but to her own taste. She was a passionate and faithful friend, but distinguished pretty sharply between her business and that of others.

This remarkably independent person was given crucial support by her family when she was a child, by the close friends old and young she always had, by the writer Sarah Orne Jewett, the editor S S McClure, importantly by her beloved Isabelle McClung, for whom she wrote all her books, and by her companion in living and work, Edith Lewis. "Real love," Cather told Yehudi Menuhin, "was less admiration than a desire to help and make life easy for the other person."

She was thorny, not only about her privacy. She was a candid woman of strong opinions and some prejudices. Robinson lets them in, in the energy of Cather's youthful journalism, in the liveliness of character in her mature novels. Robinson's sensitive and sensible use of Cather's work overcomes many of the obvious difficulties for the biographer. After Willa Cather's death, Edith Lewis made notes on her life; another close friend, Elizabeth Sergeant, wrote a memoir. Robinson quotes both, but it's Cather's own work which gives the rich-

est sense of the places and people important to her imagination. It was "out of an emotion or excitement," Cather told a friend, not "out of legs and arms and faces of an author's friends and acquaintances" that a story was made. And out of a range of empathy. Robinson speaks of the dual perspective in the story "Coming, Aphrodite" in which "she had absorbed both the male and female roles" so that "her voice seems so primitive and androgynous."

The land she wrote of is deeply felt and imagined. Robinson quotes from *O Pioneers* the paragraph that ends, "The history of every country begins in the heart of a man or a woman." This fine biography illuminates the heart of Willa Cather. **Helen Sonthoff** □

RELATIONSHIPS

Impartial reflections of paradoxical lives

The Mirror Dance: Identity in a Women's Community by Susan Krieger. Temple University Press (686 Catalina Way, Los Altos, CA 94022). \$22.25 cloth/\$11.95 paper.

Susan Krieger writes: "In the late 1970s, while spending a year as a visiting assistant professor at a university in a mid-western town, I participated as a member of a lesbian community in that town. At the end of my stay, I conducted the seventy-eight interviews on which this study is based." This is no ordinary social science monograph, but a fascinating, hypnotically readable, three-dimensional portrait of a real live lesbian community.

Krieger's method is brilliantly simple. She's distilled those interviews and braided the voices together, letting the women describe the community themselves, verbatim. In the same manner, and for contrast, she provides a view of the bar scene and a glimpse of life in the straight zone. Krieger never interrupts, never comments; readers can form their own opinions. It's an experiment in social science; it's lesbian history; it's lesbian politics in action. *The Mirror Dance* is a mirror. Thus we're confronted with real people in all their paradoxical glory. There's Natalie, a founder and matriarch of the community, who nevertheless won't come out to her colleagues at the university where she teaches. There's Frankie the bar dyke who reads Plato and Aristotle to her feminist lover. There's Pat the policewoman who has a falling-out with the community when it ignores the murder of a local lesbian, a non-member.

The interviews are organized around a central theme: the tension between community identification and personal identity and the resulting loss of individuality. Krieger is concerned with why it occurs and how people adjust to the problem. To this end we move through praise and criticism, positive and negative experiences. We're shown a group of

lesbians earnestly attempting to build an inclusive community based on feminist ideals of growth and support and intimacy. Yet, they've structured the community on exclusive rules and regulations, acceptable modes of behaviour, even something of a private language. Therein lies the crux of the conflict.

What happens when a woman enters the community believing the promise of love and support and then finds no support at all? At the same time, there are women who receive so much attention and definition that they end up wondering who they really are. We see women doing things they don't particularly want to do simply in order to join the community and have friends. We see women who can't conform. We see women who have no trouble adapting and women who seem to have most of their needs fulfilled. All of this, and more, is packed into two hundred pages.

My only complaint is that the book lacks significant detail. Occasionally, I had difficulty visualizing clearly a specific situation and would colour the gaps with my own biased assumptions. I understand that Krieger is presenting a model community and has tried to keep it universal and relevant, but sometimes the book is too sketchy and perhaps not relevant enough. For example, the community is described as "an anti-cigarette culture," but we're not told to what extent. Is smoking taboo at parties? Rap groups? Homes? That sort of restriction can create severe identity problems. A little more detail would have illuminated the book's central concern and enhanced its documentary qualities.

Because Krieger has edited and arranged the interviews, she has contributed to the general picture, but she's managed to remain scrupulously impartial, presenting many different facets of community life. That's the beauty of her method. She offers no judgments or solutions. She offers instead such an accurate and objective reflection of reality that problems and possible solutions are implicit in the text. There's a lot of important material in this book waiting for discussion and analysis. Krieger holds the mirror; it's up to us to take a look and learn about ourselves.

Michele Belling □

HISTORY

Subjective judgments to challenge "blood beliefs"

Scotch Verdict by Lillian Faderman, Quill (Gage in Canada), \$11.95.

Scotch Verdict focuses on the libel case in Scotland in 1810, brought by two women who ran a girls' boarding school against another woman, the grandmother of one of their students, who had accused them of grossly indecent acts and shut down their school. It is the same case on which Lillian Hellman based her play, *The Children's Hour*, though she reset the action in the States and made it contemporary.

Lillian Faderman, who has already given us a superb overview of romantic friendships between women in *Surpassing the Love of Men*, now concentrates on one circumstance in which she has time to give not only the evidence but the social, moral and legal background which produced the final verdict. To these historical three dimensions, she adds a fourth: her own and her lover's speculations as they examine their findings from two different points of view. Marianne Woods and Jane Pirie met

as art students increasing their versatility as teachers. They developed an intense friendship which some years later prompted them to pool their resources and start their boarding school in Edinburgh. Because Jane had to finish another teaching contract, Marianne and her dependent aunt, Mrs Woods, were alone for the first few months establishing the school, and by the time Jane joined them, Mrs Woods was too entrenched for Jane's liking. Mrs Woods became the source of bitter quarrels between the two young women, which often erupted in front of the students.

Shortly after the school was established, the very influential Dame Helen Cumming Gordon persuaded Jane and Marianne to accept her illegitimate, half-Indian granddaughter on the promise of providing them also with her legitimate granddaughters, as well as other daughters of socially prominent families. Jane Cumming, who had first been put in a school for tradesmen's daughters when she was brought from India, obviously was a bafflement and a burden on her

grandmother's conscience. When Jane came home to report that the two teachers were disturbing her sleep with their sexual play, the grandmother immediately advised other parents to withdraw their daughters from the school.

The libel suit that followed posed grave problems for the judges, most of whom didn't believe that sexual acts could take place between women. Lillian Faderman sketches not only the political and social backgrounds of the judges but also the oddities of Scottish justice at the time. The problems of incompetence and prejudice are outlined. The first verdict was a tie vote between the judges, broken in Dame Helen Cumming Gordon's favour by one who was not present at the trial. An appeal reversed the decision, but it was appealed again to London, and the final verdict took some ten years to award unspecified damages to the two young women whose lives had been ruined.

Because the accusations seemed so bizarre, those involved at the time either believed or disbelieved them for that



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Something to sing about: With the release of *Festival of Song*, an inspiring collection of baroque, traditional and contemporary Christmas music on Pro Arte, the critically acclaimed **New York City Gay Men's Chorus** becomes the first openly gay music organization to record on a major label. Among the treats on the album is the jubilant, brass-filled "Chanticleer's Carol," commissioned by the choir from San Francisco composer Conrad Susa. Advance sales have already made the digital disc Pro Arte's best-selling record ever, and two further albums with the choir (conducted by Gary Miller, above) are now in the wings. Available at better record stores, or by mail order from (800) 328-6245 or (612) 559-4166. □

very reason, arguing either that no sixteen-year-old could invent such details, or that such details could only be invented by an imagination corrupted by an alien culture. In the two large bedrooms of the school, all the boarders slept, a teacher in each room sharing a bed with a student. Jane Cumming shared her bed with Jane Pirie, and claimed that Marianne Woods often came to that bed late at night to whisper, kiss, and lie on top of Jane Pirie, their activities shaking the bed.

Given that the two young women had other places in which they might have made love in private, Lillian Faderman argues that it is preposterous to suppose that they would take such risks. She offers instead the view that these late night visits were simply the reconciliations of two women passionately fond of each other trapped in endless quarrelling over Mrs Woods. Ollie, Lillian Faderman's lover, argues that the two women were, in fact, lovers, reckless as lovers have always been, but unlike the 19th-century judges who agreed with her, she still casts Dame Helen Cumming Gordon as the villain who acted on nothing but her granddaughter's word to ruin the women. Nor does she see Jane Cumming as an innocent in the matter: she probably had sexual interests of her own, focussed on another student or one

of the teachers, which had been rebuffed.

Their running debate emphasizes the subjectivity of all judgment. As Ollie points out, "...we all have our own blood beliefs about how human beings act, and only the starkest evidence can overturn those beliefs for us."

This layered method of presentation sometimes invites too much repetition of detail, but its achieved purpose far outweighs its limitations. The covering up of bias, of subjectivity, has been the abiding sin of historians and biographers. Here bias and subjectivity are used at all levels of the narrative to give us a richer and truer account of what happened, and to invite us to judge for ourselves at the same time we are made abundantly aware of our own "blood beliefs." Recommended for history buffs, moralists, scholars, and any lover of a good tale, this book is for everybody. **Jane Rule** □

AESTHETERA

• Anyone with the least interest in women's music will want the **1984 Lady-slipper Catalogue: Records and Tapes by Women**. Packed with hundreds of items, this eclectic and entertaining booklet is a prize in itself, with items like *Music for the Mass by Nun Composers* and *Sapphic Journeys: Sensuous Poetry for Lesbians*. Write: Ladyslipper, Inc, Box 3124, Durham, NC 27705 (stamps appreciated).

• The first issue of *The James White Review: A Gay Men's Literary Quarterly* has appeared. To order subscriptions (four issues for \$5 US) or send manuscripts, write Box 3356, Traffic Station, Minneapolis, MN 55403.

• *seditious delicious*, "a new anti-authoritarian poetry magazine," wants submissions (in any style) which "poetically and scrumptiously subvert gay and lesbian oppression or any of the other nasty power trips we have to contend with." Subscriptions are free; submissions for the first issue should be received by Dec 10. Write Box 6981, New York, NY 10150. □

This Issue's Writers

John Allec is currently hooked on sunflower seeds.... Rick Bébout has been a TBP collective member since 1977.... Seattle writer Michele Belling wonders when TBP will do a feature on lesbian cruising.... Lionel Morton lives and writes in Toronto.... Dayne Ogilvie has previously written on theatre.... Joy Parks will soon be travelling to Kenora to talk with grassroots lesbians.... Jane Rule and Helen Sonthoff live and write together on Galiano Island, BC.... David Vereschagin is an artist who is his own harshest critic.... Tom Waugh teaches film at Concordia University in Montreal.... Ian Young missed his "Ivory Tunnel" deadline due to mysterious romantic adventures in Edmonton.

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From "lady" writers to lesbian novels

In the early history of women's involvement in literature, the novel was assumed to be the only appropriate genre for any acceptable lady writer. Not that being a "lady" writer was all that acceptable in itself; but at least it was an occupation that could be carried on from inside the home, and therefore, possible to hide if relatives or neighbours started getting nosy. After all, the novel was a relatively new development: a bit unstable, flighty, usually about swoon-

"...the novel was overshadowed by poetry in the early days of the continuing lesbian/feminist literary revolution, but now this form appears ripe to take its necessary place in our literature..."

ing maidens, English gardens and drawing room head-games. Serious (read men's, important, universal, etc) literature was still written in the form of verse or straight narrative. If a woman must write, then let her stick with the novel, at least until Mr Right happened by and got her started on the important things in life. The novel would never amount to much as a literary form anyway; so no need for concern.

Boy, did they get played for fools! Thanks to brave pioneers such as the Brontë sisters and Jane Austen (not to mention hundreds of our great-grandmothers and aunts who died with their unread novels stashed in the back of the linen closet), novels by women continue to be a strong force in our present literary culture. Because of time, energy and economic factors, the novel was overshadowed by poetry in the early days of the continuing lesbian/feminist literary revolution; but now this form appears ripe to take its necessary place in our literature, as exhibited by the books listed here.

I'm happy that Naiad Press has decided to re-issue Jane Rule's *Desert of the Heart*, since my old Talonbooks edition is so scored and noted that it is impossible to read. *Desert of the Heart* appears, on the surface, to be a touching love story of two women who fall in love and manage to cope with their own individual pain through each other's strength. That would be enough in itself, but on another level, the book explores a strong, healing mother-child eroticism at a time long before this idea was fashionable. Also extraordinarily visionary is Rule's creation of land/body symbolism in relation to women's bodies/psyches. It is the sort of novel you read once for the story line, then again and again for the pleasure of digging apart and putting together the many levels of meaning. The cover of the new edition is adorned with a reproduction of Rosie Gowing's heart-shaped desert of stained glass, in-

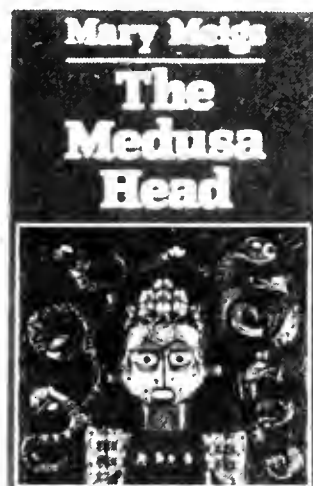
spired by the novel. *Desert of the Heart*, written in the early '60s, was one of the first novels which allowed both lesbian characters to come out alive and unmaimed at the end of the story. It is a novel of powerful imagination and brilliance which explores the resonating impact lesbianism can have on all facets of the emotional and spiritual lives of women.

"There it is said that the desire to lie with other women is a drive from the mother's blood." This is the last sentence of Audre Lorde's *Zami: A New Spelling of My Name*, a "biomythography" (her term) which explores her life in relation to the myths and legends of her homeland, her own personal herstory and her family ties. Tracing her life back through relationships with her mother, sisters and women-friends and lovers, she creates a vast, connecting web of the stories and loves which have shaped her life and art. While reading this, I suggest you keep her poetry close by, since it is possible to see how the lessons of her life fuse with the wisdom of her poetry; how each takes and gives energy and spirit to the other. *Zami* is a Carriacou (Grenada) — the legendary strong, beautiful women who love and work together: so a perfect title for this book. Reading this bio-novel I've gained a deeper understanding of Lorde, an intense, strong and proud black lesbian poet who claims her power from her maternal roots, as well as a great sense of understanding of her other writing. This book must not be ignored.

Curious Wine by Katherine V Forrest is not the "great lesbian novel," but here's a warning — the love scenes are hot. Scalding hot! The author's forte seems to be the ability to write wonderfully sensual, wet, silky, dripping, plush-textured, warm, fragrant (is anyone getting my drift?) erotic scenes between women, and as a result of this talent the rest of the novel seems pale by comparison. My problem with this book is that it is just too contrived, and apparently written in a political/reality vacuum. Two beautiful, successful women meet while skiing at Lake Tahoe, fall in love, tease each other, but can't touch. They pine for each other, consult all the wrong people for advice but, somehow, end up cosy together in the end. I'm amazed at how little the word "lesbian" is used in this book, and the "beautiful people" settings, complete with expensive clothes and jewels are just a bit more than I can take. The love scenes and the bits of Emily Dickinson's poetry (don't ask how the 19th-century, demure and closeted poet manages to get thick with the Lake Tahoe ski-set) kept me turning the pages. *Curious Wine* is much too fluffy for my taste, but if the author ever decides to do a book of erotica, I'll be the first in line to buy it. □

Curious Wine by Katherine V Forrest (\$7.50 US), and *Desert of the Heart* by Jane Rule (\$3.95 US): Naiad Press, Box 10543, Tallahassee, FL 32302.

Zami: A New Spelling of My Name by Audre Lorde: Persephone Press, Inc (now available through The Crossing Press, Trumansburg, NY 14886).



The Medusa Head

by Mary Meigs

The story of a tempestuous year-long love triangle composed of the author, her long-time lover and friend, Marie-Claire, and "Andrée", who conjures up the image of the Medusa Head — beguiling and strong, but ultimately destructive. Skillfully written by a writer who is also a painter, this book is a profound look at the process of falling in love and freeing oneself from pain. \$8.95

Saga of the Wet Hens

by Jovette Marchessault
translated by Linda Gaboriau

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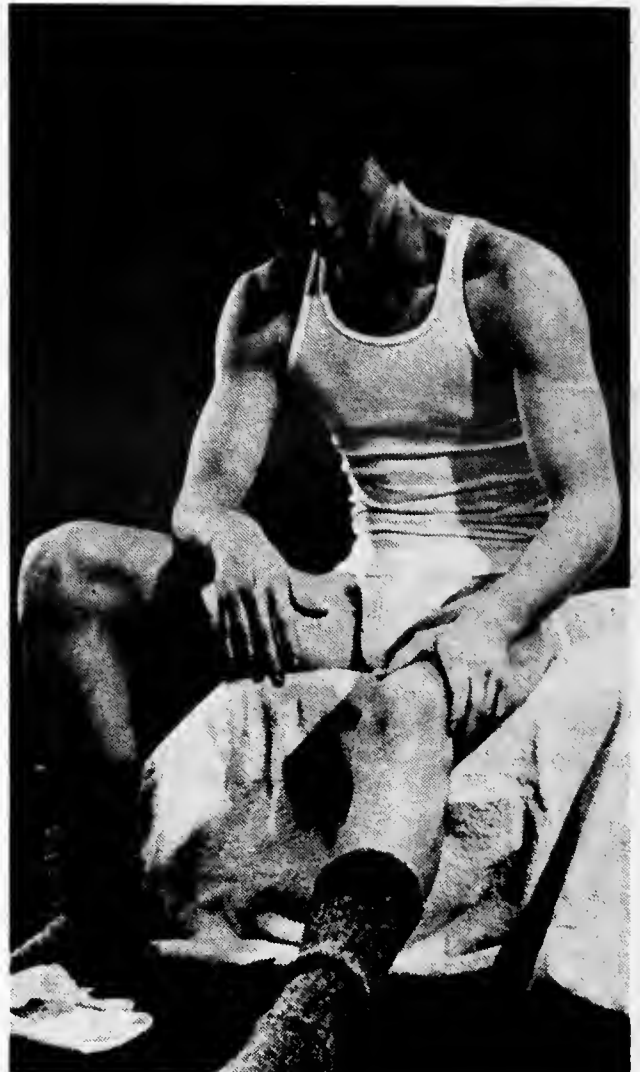
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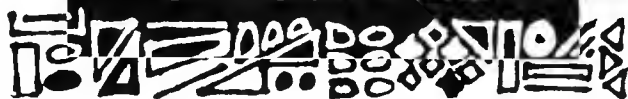
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ARE YOU A GAY gentleman, European, blond, blue-eyed, 24-34 years, well built, financially responsible for some help and needs his Canadian citizenship? I am a 5'6" Canadian attractive gay lady, 30s, dark long hair, dark eyes, slightly tanned skin. Write and send photo to: Gypsy Mary, 3436 Prud'Homme St, Montreal, QC H4A 3H4.

FRIENDS: FEMALE

INTERNATIONAL

GAY WOMEN WRITE/meet everywhere! through The Wishing Well Magazine Program. Confidential (Code Numbers used), supportive, dignified, prompt. Ten years' reliable reputation. Tender, loving alternative. Introductory copy US\$5 (mailed discreetly first class). Canadian women especially welcome! Free information: Box 117, Novato, CA 94948-0117.

SOUTHERN ONTARIO

ORILLIA: FEMALE, 27, SHY and petite seeks friendship with other females who enjoy walks, holding hands and cuddles. Seeks beauty from within. Appearances and moneys unimportant. Discretion assured. Drawer D913.

TORONTO

GREEN-EYED LESBIAN, 24, has modem and wishes to interface with one professional woman. Let me convert you to binary — a unit with a base of two — and develop our systems project into something special. Drawer D920.

DO YOU WANT to play? Athletic male, 6'2" 170 lbs, bi, seeks bi female, 20-35, to play strip trivia pursuit over a few drinks. If interested, send photo, phone number to 20 Teesdale Pl, Apt 504, Scarborough, ON M1L 1L1.

FRIENDS: MALE

INTERNATIONAL

SAN FRANCISCO, CA sadist master, 39, 5'7" 135 lbs, nice-looking, intelligent, educated, seeks masochist slave for total body and soul servitude. Also whipping, bondage, CBT work, WS, TLC. Photo a must. Drawer D685.

BI MALE, 38, LOOKS 28, quiet, likes good music, sports. Lives on farm. Travel Canada and USA. Seeks single men and bi couples, age or race unimportant. Light B&D. No drugs or heavy drinkers. APS, RD 3, Box 268, Dillsburg, PA 17019.

AMBITIOUS, HONEST YOUNG Chinese undergraduate, male, residing in Canada, seeks sincere, lasting companionship with an experienced, sincere, well-travelled businessman, lawyer or politician (40-75) in Europe, U.S. or Canada, who can educate and encourage him to success and would also like to share his life with him. Photo appreciated. Free to travel. Drawer D930.

MASTURBATION BY CASSETTE. Share erotic pleasure, favourite methods, experiences, memories, fantasies. Send cassette of yourself (no letters). I'll respond similarly. Drawer D960.

NATIONAL

WELL-TRAVELLED, INTELLIGENT Asian male, 19, seeks serious companionship with well-educated, -travelled male over 40. Photo welcome. Will return. Drawer D906.

BRITISH COLUMBIA

MATURE, PROFESSIONAL MAN, north central BC, educated, travelled, seeks thoughtful, sensitive, younger gay (25 and over) for empathy, understanding, friendship. Discretion expected and guaranteed. Drawer D899.

DISCREET GWM, 30, TIRED of games. I'm described as quiet but friendly. I seek guys to 30 for close friendship. Burnaby area. Drawer D924.

VANCOUVER

UBC JOCKS: ATTRACTIVE MALE, 33, into jock straps, offers, free, discreet massage on campus to athletic/muscular guys. Photo please. Drawer D768.

ATTRACTIVE MALE ESCORT, 27, 6' 166 lbs, dark hair, eyes. Prefer out-of-town hotel registered guests. Please write David for further information. Drawer D895.

MATURE, DISCREET, CAREFUL but cruel sadist seeks true masochist for all types S/M. State needs in explicit reply with photo. Drawer D938.

ALBERTA

ATTRACTIVE BLACK BODYBUILDER, 27, 5'8" 175 lbs, would like to meet other bodybuilders or hunky men, 20-35, for friendship, possible relationship. Likes leather and tight faded jeans etc. Send photo, letter. Red Deer. Drawer D925.

CALGARY

GWM, 24, 5'11" LOOKING FOR guys to 30 who are interested in playing strip poker or other gambling games in which loser submits to winner. Will respect any rules or limits you may set. Got the guts to put your ass on the line? Photo with reply if possible but not necessary. All replies answered. Drawer D638.

GWM, 27, 5'11" 175 lbs, considered attractive, seeking other men for fun times, possible relationship. Calgary area preferred, but all will be answered if received with photo and detailed letter. Nothing weird please. Write to: Box 3512, Stn B, Calgary AB T2M 4M2.

GWM, 25, 6' 160 lbs, looking for guys to 30 for friendship/lover. I am an active guy with a wide range of interests and a sense of humour, seeking friends and maybe a partner to share good times and bad. Pen pals welcome. Drawer D894.

ATTRACTIVE GWM, 6'3" 32, 175 lbs, brown hair, green eyes, honest, sincere. Enjoys cycling, hiking, outdoors. No S/M, B&D. Seeking gays for friendship or more. Drawer D794.

SASKATCHEWAN

PASSIVE GWM, 41, rural Saskatchewan, wants houseboy who enjoys art, antiques, cooking, music, sex. No drugs, S/M. Ron Oakland, Box 606, Eston, SK S0L 1A0.

REGINA

SUBMISSIVE MALE, 30, seeks demanding master who will expand my limits. Also seek a well-hung male who enjoys receiving a sensual massage followed by expert french on a regular basis with no reciprocation. Married males of any age particularly welcome. Drawer D898.

DISCREET, BI-MALE, 29, 140 lbs seeks similar bi men, women or couples for casual sex. I am very versatile. Drawer D900.

WINNIPEG

MALE, 25, TIRED OF bar and bath scene, would like to hear from friends anywhere. Enjoy traveling, long walks and cuddling with someone special. If you like the same things, please write and let's enjoy them together. Drawer D749.

NORTHERN ONTARIO

THUNDER BAY: WILL be attending meetings in the city frequently over the next several months. Would like to have companion to spend evenings/nights with. I enjoy it all — and so will you. You should be straight-acting/dressing, enjoy good food and fine wine. Drawer D786.

ATTRACTIVE CHINESE, 25, North Bay area, seeks male in area or Toronto for love and friendship. Photo appreciated (18-38). Drawer D909.

TORONTO

PROFESSIONAL GWM, 38, 190 lbs, 6'4" seeks young man over 21 for hot times. I am into most things and love spanking. Discretion assured and expected. Drawer D738.

MASCULINE MALE, 29, 6'4" 210 lbs, well-hung, would like to meet guy under 40 as regular sex-buddy and for outdoor activities (camping, hiking, skiing) or evening get-togethers. I'm not interested in one-nighters or the bars. My interests include bridge, art, nature photography, music and wine. Although I'm not lonely or searching for a relationship, I won't run from one. I hope to meet some interesting people and make some lasting friends from this ad. Drawer D698.

SINCERE GWM, 29, brown hair, short beard, 150 lbs, enjoys skiing, cycling, movies, conversation, seeks GWM 26-36, masculine, husky, bearded type, for good times, possible relationship. Drawer D810.

GWM, 34, 5'6" 155 lbs, seeks a young, well-built male, 21-32, who enjoys oral sex, cuddling, JO, quiet evenings together. Prefer a circumcised male with little body hair and is well-hung. Turned on by males who wear faded jeans, jockstraps and gym shorts. Must have own apartment and car. Will answer all replies with photo and phone number. Please give me a try. Drawer D792.

RELIEF SOUGHT. URBAN professional, 30, 6'1" 165 lbs, blond, blue, seeks positive younger man to relate with. Some humour, some class would help. Let's take refuge from this stupid world. Drawer D795.

OUT OF TOWN, moustache, 145 lbs, GWM, 39, regular guy seeks another to visit on occasion in Toronto. No drugs. Friendship. Drawer D796.

GWM, 32, MASCULINE, TRIM, muscled body, good-looking, 5'10" 175 lbs. I live in Vancouver but will be in Toronto for one week in November on business and would like to hear from gay Chinese males living in Toronto area. Drawer D804.

WM, 25, INTELLIGENT, BUSINESS MIND, employed, country living (Richmond Hill), honest, non-smoking (toke OK), new wave — music, dancing, scuba diving, car, motorcycle, leather — jacket, pants, gloves, boots, helmet, aggressive, passive, etc... me. Prefer 20-30 same style friend. Please reply drawer D803.

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Times Square Books, 369 Yonge
Mottel Books, 329 Yonge
Phantasy Books, 329 1/2 Yonge
Topper Books, 289 Yonge
Classic Bookshop, 285 Yonge
A&S Smoke and Gift, 273 College
Romans II Health Spa, 742 Bay
Classic Bookshop, 200 Bay
Min-A-Mart, 557 Church
Atalanta Variety, 368 Church
The Outpost, 321 Jarvis
Parliament Smoke and Gift,
609 Parliament
Fairway Variety, 520 Parliament
The Manatee, 11 St Joseph
Boots at the Selby, 592 Sherbourne
The Back Door Gym, 12 1/2 Elm
XOX Postcard Store, 140 Baldwin
Edwards Books and Art, 356 Queen W
Pages Book Store, 256 Queen W
This Ain't the Rosedale Library,
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SCM Book Room, 333 Bloor W
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Garfield, Scarborough Town Centre

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YOUNG PROFESSIONAL MALE, 27, 5'9" 140 lbs, considered mature, sincere and polite, yet outgoing and fun-loving, enjoy theatre, books, music, travel, dancing, fitness etc. Would like to meet active, intelligent men with similar interests to share good times, friendship, possibly romance. Drawer D802.

MARRIED MALE, 39, ATTRACTIVE, tall and dark, seeks married or bisexual person for friendship and mutual interests. Photo, phone and personal details appreciated. Drawer D801.

SLAVE WANTED BY sincere, good-looking, slim, Toronto male. You should be slim and defined or a muscular athlete or a bodybuilder, clean, docile, submissive, obedient and nonpromiscuous. Married, single and novices OK. Regular discreet meetings. Drawer D839.

CLEAN-CUT, US-BRED, aggressive, masculine GWM, 36, paramilitary attitudes, tired of emotional adolescents, enjoys quiet and good times, the outdoors, arts, motorcycling, leather uniforms, the attitude they represent, seeks uncut GWM with same attitudes, interests for special times together, possible long-term, one-to-one relationship. No drugs. Your photo with reply gets mine. Apply drawer D838.

GWM SEEKS SAME. I am 26, fairly good-looking and lonely. I want to meet a sincere, honest, reliable person between 18 and 25 for fun, friendship, good times and possible one-on-one relationship. Send your name, address and phone number, along with a photo if possible. Let me know what you like. Drawer D837.

GWM LOOKING FOR BIG black daddy who appreciates talented ass. Am young 40, 5'8" 150 lbs, short hair, beard, hairy chest, good looks and body, hot, versatile. Drawer D828.

GWM, ATTRACTIVE, 27, VERY well-hung, straight-looking and passive, seeks young guy with blue jeans and/or black leather pants, boots, gloves and black leather biker jacket. I'd love to rub myself all over your black leather and blue jeans when I'm naked. I love light B&D and I'm discreet. Phone and photo. Drawer D827.

GWM, PROFESSIONAL, POSITIVE, SINCERE. A young 38, 6' 145 lbs. Interests include theatre, travel, design, films, food and fun. I'd like to meet a slim, smooth, good-natured outgoing guy to share all the above, plus frolic. Perhaps Oriental? Drawer D847.

ARTISTIC, INTELLIGENT PROFESSIONAL, 30, tall, well-endowed, slim, athletic build. Am compassionate, sensitive and nonpromiscuous. Seeks male with comparable qualities and values. Photo appreciated. Drawer D867.

HANDSOME, CLEAN-CUT, BAY ST professional, 30, very discreet, well-built, hairy chest and big cock, would like to meet similar type to suck and jack off with. Descriptive letter and photo please. Drawer D868.

CHINESE GM, 23, 5'11" 125 lbs, university student, into classical music and other worthwhile pursuits, seeks cheerful buddy till 30 for mutually rewarding relationship. Your openhearted letter is a must. Your picture would be fun. Drawer D880.

HEY YOU CHUBBIES. I'd love to meet you Thursday afternoons in steam bath on Bay Street. Must have big tits and nipples. I'm tall, slim, attractive, well-hung. See you Thursday.

ATTRACTIVE, MIXED WEST INDIAN, mid 30s, 5'8" 150 lbs, well educated, good job/background, nice sense of humour, excellent host. Likes theatre, travel, some outdoors, entertaining. Seeks similar West Indian/Latin man for companionship, possible permanent relationship. Discretion assured. Brief letter/photo appreciated. Drawer D883.

OUTGOING, WELL-TRAVELLED, attractive GWM, mid 30s, 5'10" 150 lbs, brown/gray, moustache/sometimes beard, good shape mental/physical. Creative, caring, committed. Seeks warm, dedicated together man for strong relationship, possible permanent basis. Enjoys cinema, theatre, most music, entertaining, outdoors, animals, travel, quiet times, home/country. Sense of humour, good approach to life and sexuality a must. Reply with brief description/phone etc. Sincerely, Roger. You could be the one. Drawer D882.

GWM, 38, 6' 165 lbs, attractive, interested in theatre, movies, literature, conversation, fine food, wine and enjoying life, seeks that special person to share life with in a one-to-one relationship. Please write about yourself and send photo and phone number. Drawer D869.

ATTRACTIVE, PROFESSIONAL GWM, 25, 6' 175 lbs, good sense of humour, understanding, with varied interests which include good conversation, dining out, fine wine, and meeting new friends. I would like to meet someone with similar qualities who is 5'10" or taller between the ages of 27-38, preferably within central Toronto—west to Mississauga and surrounding areas. Drawer D888.

NEED PHOTOS FOR ADS? Nudes/headshots. Inexpensive. Negs returned. Phone RJ 532-4380.

SATURDAY AFTERNOON DELIGHTS. Good music, smoke, JO, 69. I'm 33, 5'8" 135 lbs. You 27-40. Simcoe/York/Toronto area. Drawer D915.

ORIENTAL LOVER SOUGHT by attractive, professional male, early thirties. Seeking someone who like to share the better things in life. Drawer D965.

SEVEN-INCHES-PLUS PUNKER required by horny, dominant man. Apply drawer D946.

BODYBUILDER, 47, 6' quiet, masculine, nonpromiscuous, would like to give head on a regular basis to a very well-hung guy; no reciprocation. I'm the best. Box 334, Stn K, Toronto, ON M4P 2G7.

WANTED: YOUNG MALE body. Well hung. Well built. And fit to be tied. Apply drawer D943.

NONPROMISCUOUS, ATHLETIC, 36, 5'11" 155 lbs, masculine, well-built, enjoys outdoors, travelling, music, movies, theatre etc... seeks reliable com-

patible friend under 36 fond of affection, kissing, love-making with feelings. Photo appreciated (returned) Box 7303, Stn A, Toronto, ON M5W 1X9.

SEX SLAVE TRAINING available for young, hot bottom with long dick. Apply Drawer D941.

YOUNG MALE, SUBMISSIVE, hot ass, seeks young, aggressive, well-hung black or white guys. Call anytime. 762-6060.

STOP HERE, this might be the person you're looking for. I am 6'3" weigh about 190 and was born on May 1, 1956. My interests revolve around music, movies, good conversation and dining out. Basically I'm a relaxed individual with a broad understanding in life, and would like to meet someone with substance who can relate with themselves and others. Show your initiative and respond. Drawer D961.

GOOD-HUMOURED, SELF-ASSURED GWM, 25, 5'9" nonsmoker. Interests like reading "Ebenezer Le Page," dancing to Eno or Byrne, travelling to Peru, studying physics, discussing movies with friends, late afternoon workouts. Looking for friends with new ideas and positive outlook on life. Drawer D942.

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ATTRACTIVE, ESTABLISHED MALE executive, 30s, quiet, conservative but fun-loving, not into casual sex, masculine, caring, 5'11" 175 nicely built pounds, seeks attractive, conservative male, 22-35, interested in a solid relationship. Drawer D935.

PRETTY TRANSVESTITE, 35, tall and convincing, seeks men and TVs for fun and friendship. Downtown. Phone number please. Drawer D934.

MARRIED GWM, LONELY, SINCERE, late 40s, 5'5" slim, muscular, many various interests. Seeks attractive younger, same age friend for good honest relationship. Letter, photo and phone for discreet reply. Drawer D959.

HOT, HANDSOME, SINCERE guy, 24, 5'7 1/2" 140 lbs, brown hair, eyes, and moustache. I like Italians, Latin Americans, Greeks, Mexicans with dark hair and sexy bodies. Drawer D905.

DO YOU WANT to play? Athletic male, bi, 6' 170 lbs, seeks same to play strip trivial pursuit over a few drinks. Gay couple welcome. Photo, phone to 20 Teesdale Pl, Apt 504, Scarborough ON MIL 1L1.

ARE YOU "JUST AVERAGE" and don't mind saying so, god's gift and always saying so, or "I'd never stand a chance" and would never say so? Keep your labels — UK guy, 27, 6' 165 lbs would like to hear from people like you; Toronto, Burlington areas. Drawer D910.

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ATHLETIC MALE, 6'2" 170 lbs, into nudity and JO, seeks same who has Polaroid camera to take snaps of writer in various poses of undress. If you can accommodate, please call and ask for Brian. Be discreet, 691-6529, if no camera, call if you want to get together for fun.

GWM, 31, 145 lbs, masculine, brown hair, eyes, moustache, 5'7" considered very good-looking. Like contact with gay Canadians, Toronto area. Turn on is a beard and moustache, 27-45. Pen pals welcome. Will provide room if coming to Virginia. Paul "Dutch" Harris, 273 West Bute St, Apt 1, Norfolk VA 23510 USA.

SHY, SLIM YOUNG boy seeks first gay encounter with male, 40-plus. Active french, passive greek only, discreet. Drawer D904.

ROMANCE AND RAUNCH? 35, 6'2" 180 lbs, actor/writer, good-looking, hung body-builder seeks trim, masculine, unattached lover for uninhibited top/bottom relationship. No one-nighters. Photo please. Serious. Drawer D903.

GWM, 32, WHEELCHAIR-BOUND with cerebral palsy, attractive, well-hung, seeks sexual release, possible relationship. Scott, Drawer D897.

GWM, 32, 5'5" slim, dark beard, considered very attractive. Hoping to meet very special man for committed relationship. Prefer attractive, nonsmoking, nonneurotic, spiritually-evolved individual, as rewarding and demanding as myself. Variety of interests, broad vision of world, empathy with children, and good humour essential. Am masculine, monoga-

mous, sexually versatile; sometimes easy, sometimes intense; excited more by clear thinking, bright eyes and sincere smile than by huge endowment. Consider music, meditation, foot massage, toe-sucking powerful stimulants. See lovers as giving birth to an island of peace in a flaming sea of war. Appreciate photo and descriptive letter. Drawer D956.

SHY, GOOD-LOOKING, WELL-EDUCATED student, 25, 6'0" 160 lbs, blond, straight-looking etc. Open and honest but lonely due to recent move. Seeks same for rewarding high quality experience. Must have appreciation for life's better qualities. 20-30. phone or return address and photo appreciated. Thanks! Drawer D954.

ATTRACTIVE GAY ASIAN, 21, 6' 140lbs, seeks an attractive, educated man for friendship and possible relationship. My interests include traveling, fine dining, music, dancing. Into moustaches and Dynasty. Not into drugs or S/M. Will answer all letters. Photo appreciated but unnecessary. Drawer D958.

WANTED: FRIENDSHIP AND GOOD times. Me: lonely, young, attractive, Chinese, male, slim and 21. You: same, 18-30, Chinese and send photo. Drwr D957.

GAY MALE COUPLE, both young, good-looking, well-hung, masculine, seek masculine 21-35. Photo and phone number get same. Drawer D953.

OK SLAVE PROVE your worth. Hot, blond, hunky, hung, compact top demands attention. Live in/week-end position considered. Limits respected/expanded. Photo, phone, description, limitations, for consideration. Drawer D951.

MASCULINE MALE, 31, BLOND, 5'9" 160lbs, athletic build, seeks masculine, hung, horny guys who want to be serviced by hot mouth. Lay back and let me do the rest. Guaranteed good time. Let's hear from west enders. Just tell me what you want. Drawer D950.

PROFESSIONAL PHOTOGRAPHER; creative; early 30s, tall, straight-looking, excellent physique. Desire sincere companionship of similarly talented photographer/artist. Photo appreciated. Drawer D949.

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ATTRACTIVE BLACK MAN seeks good-looking white male for long-term relationship. You: level-headed, neat, clean cut, need a friend and lover, versatile, 25-35. Me: self-employed, 35, 5'8" 145, sincere, affectionate, loving and easy-going. Only letters with recent photo get reply. Boxholder, Box 1042, Stn F, Toronto, ON M4Y 2T7.

ATTRACTIVE, BEARDED GWM, 36, 5'9" 150lbs, hairy, educated, stable, professional, with sense of humour and many interests, seeks intelligent, caring, attractive companion, 25-40. Drawer D945.

TRANVESTITE/TRANSSEXUAL WANTED by male, 35, for crazy times. Just starting out but am willing to try anything once. Box 47, Stn B, Islington, ON M9C 1B0.

GWM, 26, 165 lbs, sci-fi addict, vegetarian pagan with Zen leaning, brown hair and eyes, Germanic descent, not into drugs, bars or discos but enjoys community dances, movies, dining out, listening to music and especially cuddling. Am looking for someone of similar bent to share life with for a while or forever. Am open to new things. Drawer D937.

GWM, SOCCER PLAYER, 5'9" 160lbs, brown hair, blue eyes, beard, interested in meeting other soccer players. Possible friendship. Discretion assured. Drawer D936.

GWM, 50, 5'6" 155 lbs, interested in everything in an attractive, mature man's pants, especially like hairy balls and a big thick cock. Wants to meet a GWM, 40-50, around 6' 175 lbs, who likes to have his cock sucked but will use it actively in other ways. Drawer D933.

I AM A BUSY ORIENTAL professional man, 39, clean and healthy, secure and sincere. Don't have time to go out. Look for younger man for companion. Will reward. Please send photo and phone. Around Toronto. Drawer D932.

TWO ATTRACTIVE, SLIM gay guys, 27/29, organizing exclusive group of seven, insuring regular sexual partners yet minimizing risk of contagion. Hopefully other activities too. Group fidelity necessary. Serious replies please. Detailed letter, phone. Box 6781, Stn A, Toronto, ON M5W 1X5.

ÉTUDIANT DE FRANÇAIS. J'habite Toronto. Je cherche des hommes (surtout jeunes) pour m'aider à améliorer la conversation française. Je puis t'aider avec l'anglais. (Aussi je cherche un coiffeur qui parle français.) 51 ans (mais jeune et pas laid, je pense!), 145 lbs, 5'10" bibliotécaire et écrivain débutant, avec beaucoup des intérêts. Drawer D931.

MASCULINE, CLEAN, ATTRACTIVE GWM, 35, 5'5" 150 lbs, seeks hunky, hirsute men into raunch and filth scene. Must be mature, discreet. Relationship possible with right man. Reply drawer D928.

SLAVE, BODY BUILDER, eager accommodating buns, 28, seeks hung, master(s). Into poppers, jockstraps, tongue baths, leather, shaving, WS, FF, sir! Drawer D929.

WITH A REPUTATION of being meticulous, attractive slim male seeks similar friend/big brother for meaningful winter. Paul 922-8484.

ORIENTAL, PROFESSIONAL, ATHLETIC, attractive, articulate, honest, 31, 5'8" 128 lbs. Enjoys dancing, laughing, food, crowds. Also intelligent conversations, long walks, colours, reading together, holding each other. Seeks moustached, honest guy with sense of humour. Objective — relationship? Phone, photo appreciated. Drawer D927.

WHAT IF YOU'RE YOUNG, shy, handsome, innocent, real and genuinely desirous of meeting an also striking young man of undecided hairdo for fall/winter plus affair. I know somebody. Drawer D923.

NIGHTSHIFT WORKERS. Do you find your shift socially disruptive because we live in an essentially dayshift society? I am in my early twenties, live downtown and finding it hard to lead a full social life because of the graveyard shift. If you can relate to the above, "can we talk"? Drawer D922.

ATHLETIC MALE, 24, looking for young, slim male with erotic videos, who is also into mutual JO or voyeurism. Reply giving details of yourself, fantasies and expectations. Tell me what you have to offer! A hot interesting time may come of it. Drawer D919.

LET'S BE FRIENDS. I am a very boyish, looks and build, 36 year old, sincere, honest. You are my age or younger, sincere, affectionate, attractive, masculine, stable. Perhaps, if things are right, we can build a lasting monogamous relationship. Drawer D918.

STABLE, HEALTHY PROFESSIONAL, 35, 170 lbs, 5'10" moustache, hairy, nonsmoker, seeks similar hunky guy for friendship, shared activities, possible relationship. Interests include music, cookery, intelligent conversation, leather and moustaches. Drawer D966.

GAY BLACK MALE, 24, 5'9" 150 lbs, good-looking, well-hung, seeks friends, any race. Photo and phone appreciated. Drawer D917.

ATTRACTIVE, FRIENDLY GWM, 40, wishes to meet other male for hot times. Am into fantasy scenes, spakings etc. Experience not necessary. Discretion assured. Reply drawer D916.

MALE, 28, GOOD-LOOKING, brown hair, hazel eyes, 5'10" 155 lbs, seeks special relationship. I am warm, sensitive, honest, have good sense of humour and am tired of bar scene. Varied interests. Photo and phone please. Drawer D914.

PASSIONATE KISSES AND tender embraces are utmost important in love-making! Agree? Masculine, well-endowed young man seeks you. Answer all. Drawer D912.

SOUTHERN ONTARIO

GWM, 28, 5'11" 165 lbs, rock and roll, concerts, travel, joints and good wines, friendly and sensual. I'm from Montreal area and now living near Windsor. Seeking younger friend, slim, no beard, who seeks understanding and companionship. I need someone to warm my nights and make my days. I'm easy-going and fun-loving and love sports cars. Will send photo in first letter. Drawer D760.

LONDON. I AM NICE-LOOKING, 38 years, 5'10" 160 lbs, professional and in need of love and affection. You are 20s, slim, intelligent, greek passive. A lasting relationship is my greatest desire. Drawer D811.

NICE-LOOKING ORIENTAL GAY, 22, discreet, mature, straight-looking straight-acting student seeks lonely, sincere, masculine, well-built GWM with moustache to 40 who is nonpromiscuous, tired of bar scenes but enjoys art and long talks for friendship or possible relationship. Photo appreciated. Drawer D860.

MALE, 34, HONEST, discreet, sincere, would like to meet you. Seek man any colour for friend and good times. No drugs or kink, looks unimportant. Write today, you won't be disappointed. Drawer D907.

WINDSOR, ONTARIO, GWM BUSINESSMAN, 27, 6' 200 lbs, seeks male 18-21, either local or out of town to relocate. I am tired of one-nighters and being used. If you are young, straight-looking/acting, want a friend, lover and a live-in relationship, I need same. I am inwardly shy, but friendly, with varied interests. Photo and phone appreciated. Drawer D893.

LONDON, YOUNG GAY MALE (ordinary looks but horny) seeks men (under 40, any race) who need to get a load off from time to time. Oral sex and JO preferred. Adelaide at Huron. Photo and descriptive letter a must. Drawer D952.

WATERLOO STUDENT, 22, slim, 5'4" clean and dis-

CLASSIFIED INFORMATION

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COST

Just 30¢ per word, minimum charge \$6.00. Business ads: 60¢ per word, minimum charge \$12.00, or call 977-6320 between 3:00 pm and 5:00 pm, Monday to Friday, for reasonable display advertising rates.

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Body Politic subscribers: you can deduct \$1.00 from the cost of your ad.

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Our discount system: 15% off for 2 runs, 20% off for 3 to 4 runs, 25% off for 5 to 9 runs, and 30% for 10 runs or more.

CONDITIONS

All ads should be fully prepaid by cheque, money order or charge card, and mailed to arrive before the advertised deadline. Late ads will be held over for the following issue, unless you instruct otherwise.

We cannot accept ads over the telephone.

If you do not wish to print your address or phone number, you can request a drawer number. We will forward replies to you every week in a plain envelope. This service costs \$3.00 per ad per issue.

Replies to your drawer cannot be picked up at our office.

Gay sex is still illegal if either or both parties are under 21, or if more than 2 people are involved, regardless of their ages. Please word your ad accordingly. We reserve the right to alter or refuse any ad.

Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

ANSWERING AN AD?

No charge. Put your reply in an envelope and address it as in the diagram. Be sure the drawer number is on the outside of the envelope. Office staff do not open mail addressed to a drawer.

Postage here

TBP CLASSIFIEDS
Box 7289, Station A
Toronto, ON M5W 1X9

Drawer _____

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Write one word per box. The amount in the box when you finish is the basic cost of your ad. Mail your ad along with your payment to us here at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.

\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6.30	\$6.60	\$6.90	\$7.20	\$7.50
\$7.80	\$8.10	\$8.40	\$8.70	\$9.00
\$9.30	\$9.60	\$9.90	\$10.20	\$10.50
\$10.80	\$11.10	\$11.40	\$11.70	\$12.00
\$12.30	\$12.60	\$12.90	\$13.20	\$13.50
\$13.80	\$14.10	\$14.40	\$14.70	\$15.00
\$15.30	\$15.60	\$15.90	\$16.20	\$16.50
\$16.80	\$17.10	\$17.40	\$17.70	\$18.00
\$18.30	\$18.60	\$18.90	\$19.20	\$19.50
\$19.80	\$20.10	\$20.40	\$20.70	\$21.00
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J/O No. 2 — 5 Guys with Bob, Marc & Kip Noll
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creet, seeks attractive, fit male to 27 for lasting friendship. My interest include theatre, movies, music and relaxing at home with good company. Also versatile, sensual and slightly kinky. You may be the person I've been dreaming about. Am I yours? Don't hesitate to find out by writing to: Boxholder, Box 856, Waterloo, ON N2J 4C3.

ARE YOU TIRED of the bars? So am I. I'm 24 years old, 6'2" 162 lbs, blond, blue, very attractive. Would like to hear from guys under 24. Sexually I like doing everything. No S/M. I'm well off and secure. Cum you white boys and answer my ad. Photo gets mine. Box 234, Streetsville, ON L5M 2B8.

THERE HAVE TO be a few guys out there asking — Does having hot, raunchy, masculine, black-leather-and-denim mansex interest you? The smell, feel, touch and animal-hide magnetism of two guys having leather/denim body contact turns me on a lot! I'm 34, average build, plain looks and am hungry for a butch guy who wants what I do. Nothing kinky. Detailed letter. Box 3463, Cambridge, ON N3H 5C6.

SARNIA AREA: MALE, 28, quiet, masculine, warm, gentle 5'9" 163 lbs, like cuddling, working out, Tiger baseball, music, satisfying your needs. Seeks affectionate, masculine male. I'm open-minded. First ad. Write to me in confidence (detailed letter). I'm discreet. Drawer D963.

PROFESSIONAL MALE, 45, sincere, interested in cultural and nature outings, big band-easy listening-type music and travel, a nonsmoker who is not interested in the bar scene. Would like to meet a professional male, 35-45, possibly, for companionship in the Windsor area or professionals anywhere who are interested in sharing the adventures of world travel. Drawer D940.

PROFESSIONAL, SEPARATED GWM, part-time father relocating in Stratford, Ontario. 30, 5'9" interested in meeting with other professional GWM's for friendship and companionship. Honesty, sincerity, discretion a must. Am not into bar or drug scene. Drawer D939.

LONELY IN LONDON, GWM, 30, nonpromiscuous, not overly aggressive, teddy-bear type, dead serious about finding genuinely lonely (shy) man for continuous friendship and togetherness. You know who you are. You wonder if you'll ever have the kind of relationship that you know can never be kindled in a bar. I'll admit I'm really lonely for a man in my life. But who isn't? At least I'm trying to be honest and realistic. Prefer London and area. Rob, Drawer D948.

COME VISIT OR live in country town. Travel? In town or passing? Welcome! Garry, 32 Richmond St, Chatham, ON N7M 1N6.

HAMILTON

HAMILTON WRESTLEPHILIACS — if interested in sharing mat room, write drawer D767. All sizes and skill-levels welcome.

HOT, HORNY, HUNG! Athletic university student seeks singles or couples interested in a meat sandwich! Can you handle it all night? Hamilton and area. Drawer D911.

HOT COUPLE; 31 and 22, hung, fun and into playing with more than one, seeking individuals and other male couples who are into good times and social activities in the Hamilton-Burlington-Oakville area. We're versatile and open to most scenes, free of hang-ups, prejudices and other bullshit. Drop us a line and tell us about yourself(s). Photo and phone would be great. We also do a fair bit of travelling throughout Ontario, Quebec and the northeast US. Drawer D955.

GWM, LATE 30s, 5'9" 135 lbs, blond, blue, looking for young, slim, attractive male, preferably student in Hamilton area to share my house and home. Photo and phone please. Discretion desired and assured. Drawer D921.

COUNTRY-TYPE YOUNG MAN, 33 years, good-looking, physically fit, 6'1" blue eyes, brown hair, moustache. At ease in the kitchen as well the barn or theatre, definitely an individualist. Looking for masculine male friend 30-40 years to share and build friendship, possibly more. Varied interests excluding bar scene. Reply with phone, address, photo. Hamilton-Niagara area. Drawer D962.

EASTERN ONTARIO

CORNWALL, ON. GWM, 5'9" 26, optimistic, career-minded Aries, straight-looking, healthy/dark brown eyes, hair, moustache. Interests: good conversation, billiards, dancing, swimming. Looking for same under 30. Drawer D733.

MALE, 46, 225 lbs, 6' seeks young male for occasional weekend encounters. Enjoy walks, dining out. Photo and phone number please. Drawer D820.

OTTAWA

WIN A PRIZE. Check two of the following and you are a winner: hairy — muscular — Italian — construction worker. To claim prize, write: Box 3365, Stn D, Ottawa, ON K1P 6H8. Be adventurous, answer with photo.

ATTRACTIVE GUY, 21, 5'8" 122 lbs, seeks stable, lasting relationship with sincere guy (preferably my own age). Not into bar scene, prefers quiet dates with a friend. Interests: everything connected to films. No need to be film connoisseur like me, just have to enjoy going to the movies. Also, I would appreciate someone who has different interests, to share with me. Please, send your photo, for my reply. Thanks! Drawer D825.

GWM, 36, **PROFESSIONAL**, likes movies, literature, music, travelling, seeks friends between 18 and 40, will reply to all who write. Drawer D896.

SPANKING. IF YOU need an old-fashioned, bare-bottom spanking, I will tan your butt respecting your limits so write giving details to drawer D947.

GAY MALE, 6'4" would like to hear from other gay

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MONTREAL

GAY MALE COUPLE, 20s, healthy in mind and body, professionally employed and busy, would like to meet similar gays, single or couples, to share leisure time. Photo gets ours. Box 703, Stn H, Montreal, QC H3G 2M6.

GWM, 38, 6' 175 lbs, university student, sincere, affectionate. Looking for healthy relationship with GWM 25-38. Photo required. Will answer responses with photo. Drawer D908.

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Drawer D147
c/o The Body Politic

GAY WHITE MALE, 20, 5'6" 130lbs, wishes to correspond with males, 18-30, for friendship or possibly more. Pen pals welcome. Interests: music, films, literature. Send photo. Drawer D944.

NEW BRUNSWICK

WHITE MALE, 34, 6'3" 185 lbs, moustache, glasses, average build, non-smoker. Presently divorcing, somewhat timid but hope to find a loving, caring fellow to share life. Fredericton, NB. Drawer D967.

NOVA SCOTIA

TALL GWM, 40, seeks secure, self-reliant, independent, mature males, not into drugs, approximately 35-45. Personal attributes more important than physical. Greatly desire close friendship, a buddy perhaps lover. Varied interests. Let's break out of isolation. Metro Halifax. Drawer D840.

GWM, 35, 135 lbs, 5'7" likes men in strong boots and leather — any age — would like to meet or correspond with such men. Reply to drawer D835.

PRISONERS

A NOTE to Canadian prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAYS AND YOUNG PRISONERS threatened with sexual exploitation, in institutions everywhere, benefit from the work of The Prometheus Foundation, which also protects gays in society from rip-offs by unscrupulous inmates. For information on the Pen Pal Group and other vital programmes, and a copy of FIRE!, the Foundation's newsletter, send SASE to: Prometheus, Box 12954, Pittsburgh, PA 15241.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

LONELY BLACK MALE, sincere and for real seeks correspondence with sincere and for real women from ages 25 to 45. Bobby Simmons 149-820, Lucasville, OH 45699-0001.

25, 5'8" 158 lbs with brown eyes and hair. Very lonely without friends or family seeking anyone who is mature and serious minded to correspond with. R Leavell 160454, Box 45699, Lucasville, OH 45699.

I'M WM, 5'10" 23 years old. I'm very lonely. I'm honest and sincere at all times. Will be released soon. Your photo will get mine. Ronnie Killion, Box 41, Michigan City, IN 46360.

I ENJOY WRITING to intelligent people. I am 25 and enjoy philosophy, politics, history, art, horseback riding, camping, dancing. Not looking for a lover. Granger Parson 163-560, Box 45699, Lucasville, OH 45699.

GWM, 33, 6'1" 150 lbs, tall, slender, presently an inmate, would like to correspond with anyone 18-30 with view to establishing groundwork for long-term relationship in the future. Drawer D964.

HOMES

SOUTHERN ONTARIO

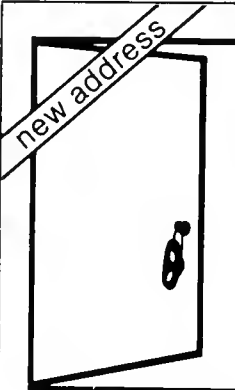
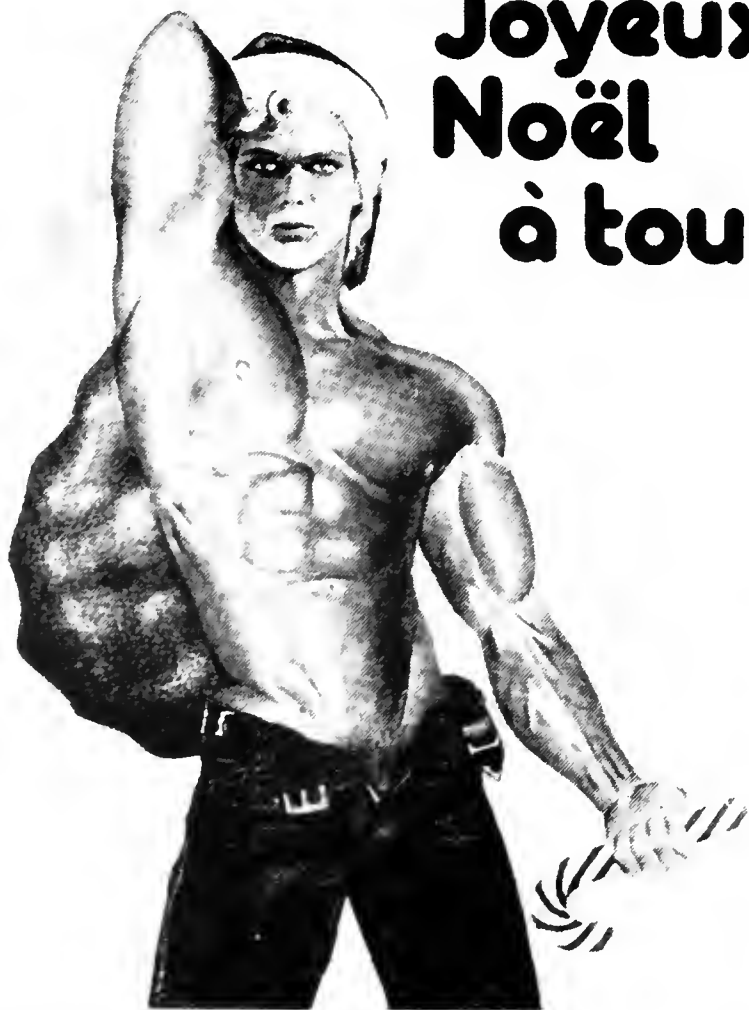
HAMILTON. WANTED: MATURE, masculine male to share 6-room house with same. Aberdeen-Dundurn area, reliable, no dope. Good-natured, share house work, etc. No obligations, any colour, student welcome. Rent negotiable. For more information, drawer D901.

KITCHENER. ROOMMATE WANTED! Catholic preferred but not essential. U of W student? Share ex-

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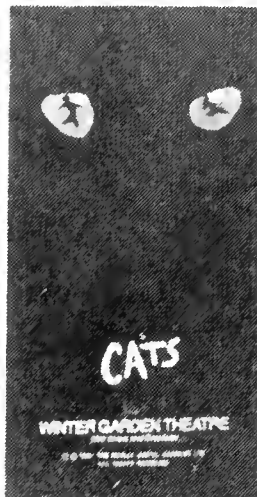
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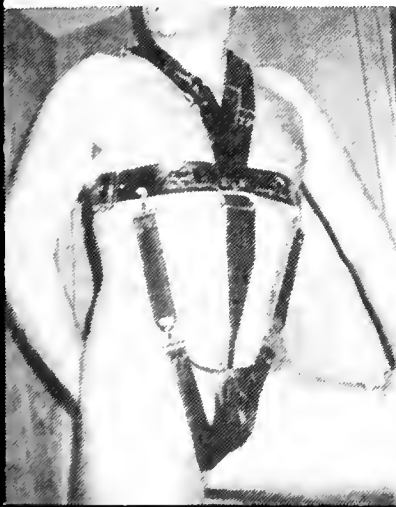
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Furnished downtown accomodation sought by Toronto male couple for 2-3 months beginning in January to share or occupy while our house is renovated. Terms negotiable.

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BATHURST AND WILSON. Basement apartment, private entrance, large rec room, built-in bar, study, kitchen, 3-piece bath, storage; for very quiet, non-smoking business person. Available December 1. Mark, 636-0042/475-6682.

FUSSY MALE WILL share his Yonge/Bloor apartment, by day, week or month. (\$12 a night.) Warren 922-8484.

BLOOR-BATHURST AREA. Furnished room with shared bath to rent in gay home. Available January 1. \$60/week. Phone 535-2294.

DON MILLS- EGLINTON. Gentleman, 50s, seeks clean-shaven, mature, reliable, companionable young male to share two-bedroom apartment. No

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OTTAWA

GM, 30, HOME OWNER in Glebe area. Looking for responsible, employed gay man, preferably non-smoker, to share comfortable 4-bedroom house. Rent \$400, all inclusive. Drawer D902.

MESSAGES

HEALTH QUESTIONS? PROBLEM with relationships? Write "This Ain't Ann Landers," Box 7289, Stn A, Toronto ON M5W 1X9. Anonymous if you wish.

YOU SAW ME at Bud's at the Selby on Friday October 14 at midnight. I wore a white Jersey with "California" in large, bold lettering on it, and was alone. You were tall, had dark, fairly wavy hair and were very handsome. We couldn't take our eyes off each other. You last saw me as I walked into Boots. I came back for you, but you were gone. We can still meet. Call DM at 960-1865.

SCOTTY IN MEDICINE HAT. Write Rob, drawer D964.

JULIE ANDREWS FOREVER.

WAY BACK at the beginning of September I was visiting Ottawa and met you behind the German embassy on a Saturday night, after the bars had closed. We started to kiss and to rub and to suck, and I invited you back to where I was staying. You hesitated slightly but agreed when I said I had a car, I could drive you home afterwards. We went back to my friend's house to roll around in his living room. You asked whether I'd piss on you, I really wanted to, but my bladder just said no, so I fucked you, maybe a bit too hard, and then I came. And then, unfortunately, I passed out. You didn't even get a lift home. The whole point of this is just to say that I'm sorry, I guess I had a bit too much to drink that night. But I still think you were wonderful, and hope to meet you again. Maybe behind the embassy, maybe when the snow melts in the spring.

TRAVEL

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VOLUNTEERS

ORGANIZATIONS seeking volunteers can find them in The Body Politic classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

THE BODY POLITIC needs translators: If you can spare a few hours a month to read a foreign gay magazine and provide a short summary in English, please contact Gillian Rodgerson or Tim McCaskell, at 977-6320. We especially need people who can read Danish, Norwegian and Dutch, but any other languages would be welcome. The more languages we have access to, the more news we can bring you.

VOLUNTEER TYPISTS NEEDED. The Right to Privacy Committee has on tape a number of personal histories of people arrested in the 1981 bath raids. These are being used in a research project at the University of Toronto on how the raids affects their lives. Volunteers are required to transcribe this material. Transcribing equipment is available. Time commitment as much or as little as you can offer. Call George at 368-4392.

LESBIANS AND GAY MEN wanted for peer counselling and information phone line. Should possess a

mature attitude, common sense and empathy. Phone TAG at 964-6600.

THE HIRSUTE CLUB — Hairy men and admirers. Exciting newsletters: erotic artwork, stories, hot photos, listings/hunky guys. Information: \$2 — POB 11514, San Francisco, CA 94101.

GROUPS

NORTH AMERICAN Man/Boy Love Association. For further information send \$1.00 US to: NAMBLA, Box 174, New York, NY 10018.

FIND WRESTLING PARTNERS in Canada and US Northwest. Join NW Wrestling Directory. Free. Box 1864, Stn A, Kelowna, BC V1Y 8M3.

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OTHER

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GAY ASIAN, NONASIAN personal ad magazine, send \$3 US for copy. Worldwide Listings. Pacific Bridge, Box 6328, San Francisco, CA 94101.

FIVE FOOT TWO baby grand piano, black, needs good home. Asking \$4,500. Good condition. 465-5736 or 465-6738 (evenings).

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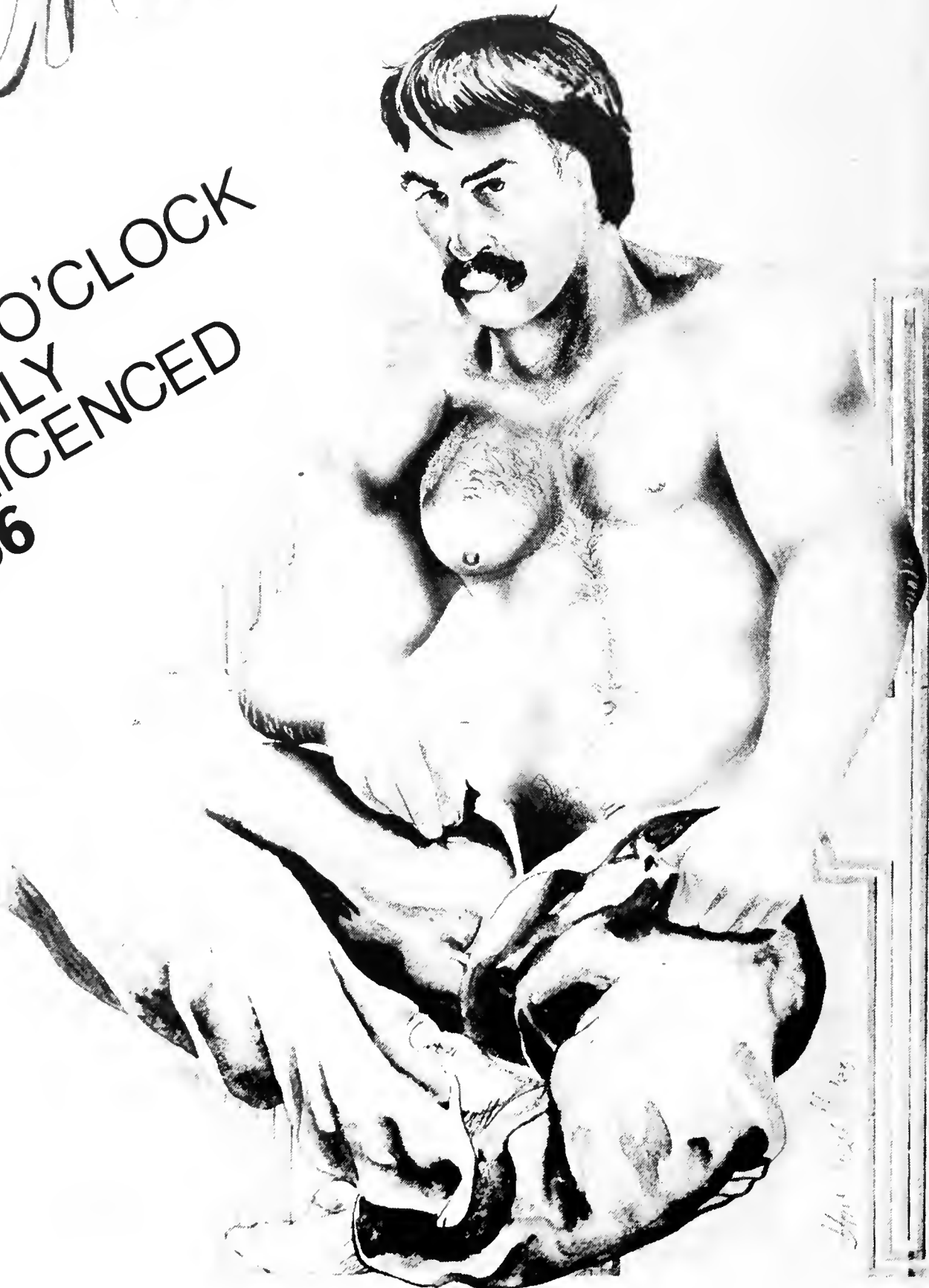
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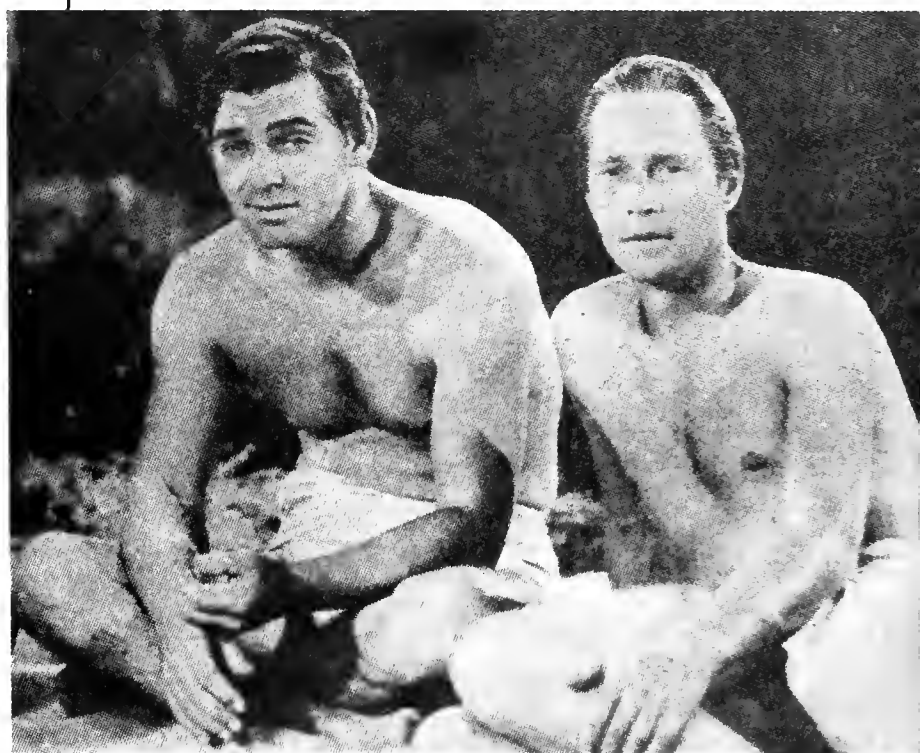
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SUNDAY OPEN AT 1 PM. BRUNCH AND TEA DANCE.

Dracula Dies a Thousand Deaths
(from the words of Christopher Lee)

"Being struck by lightning was the least of my discomforts"
Dying as Dracula
was worse than having a tooth out —
bullets, daggers, paperknives, stakes,
darts and lances were imbedded in me.
Poison, heart failure and old age
attacked me from within.
I was drowned,
asphyxiated, incinerated.
I was struck by lightning,
I became dust — red, green, or sooty.
The worst was the time they discovered that vampires
cannot abide hawthornes.
I crashed through a snarl of hawthorne bushes
with a crown of thorns on my head.
I tore through a tangle of spikes two inches long,
shedding blood like a lawn sprinkler.

I died. I rose from the grave,
I staggered through fog.
I hurtled about with a cross driven through me,
uttering unearthly cries.
I was struck by lightning.
I became dust.
Again and again I died.
Fog, frost, light
attack me from within.
Leaves and roots are imbedded in me.
My blood falls like rain through the air.
I rise from the grave, I am struck by daggers,
I scream...
Each time, dying as Dracula is worse.
Each time,
it moves me further from death.
Something claims me from within.
Each time, it frightens me more.
Each time, something stops dying in me.



Clark Gable

You are Venus.
Venus and Saturn.
Such a suave
satyr, Jim thought as we
watched "The Mislits."
And when he
strode across the bar:
"I didn't realize
he had such a
voluptuous ass."

THE BACK PAGE

SLAVES OF THE LAMP

Poems on movies by Ian Young



Home on the Range

"Oh! Cisco!" — Leo Carrillo
"Oh! Pancho!" — Duncan Renaldo

Have you ever thought about how
those handsome young heroes in the western movies
so often have sidekicks to help them,
inseparable older companions, familiar yet
oddly deferential,
always taking the lead from the younger guy?
A curious relationship when you think of it.
What keeps the older man riding just a little behind
his lean young friend?
And why does our hero keep him around?
Sometimes the sidekick is stout and cantankerous
(in which case he would be played by Edgar Buchanan)
and sometimes long in the tooth and funny (Gabby Hayes).
Or he might be wise, stoical and a little sad (Ben Johnson).
Best of all, when the young traveller has no name
and looks like Clint Eastwood,
his older friend is quiet, tough and hot
and is Lee Van Cleef.
Once or twice Lee has saved Clint's life in a tight spot.
Even so, Lee figures he still owes Clint.
Owes him a lot.
So gunman and sidekick ride together and
face down the opposition (they're always outnumbered):
the sheriff and his posse, the bad guys, or the town.
Then they ride out when the job's done and
make camp for the night
cooking beans and bacon over an open fire,
crickets and the occasional wolf supplying the music.
They don't say much to each other, just a word or
two now and then, spitting into the fire.

Why do they ride together then, these two?
What strange hold does the young gunman have over his friend?
Does it ever occur to you
we never see these guys at home. Do they have a home?
Actually they do:
a comfortable ranch-house
with some ground around it for cattle,
dogs and now and then a young trail-hand or two
brought in to help with the chores and provide some
company.
So let's look in on them.
We'll say it's Clint and Lee this time,
just to be sexy about it.
Lee's a dangerous man but Clint
knows how to handle him and
has Lee haul in more wood while
Clint lounges in the big chair in front of the log fire,
one leg slung over the chair arm. He's
cleaning his gun and
watching his friend sweat.
He's half asleep but keen as a coyote,
a little smile playing on his lips.
He snaps his fingers and Lee
drops to his knees and
nuzzles Clint's swelling blue-jeaned crotch.
Clint takes his time rolling a cigarette.
Lee lights it, striking the match with one hand.
Clint offers him the first puff. The rest is Clint's as
Lee, on his knees, has other things to do with his face.
Clint's strong hand ruffles the balding head between his legs and
a brass fly-button
pops out of its slit.
He takes off his belt, runs it
through his hands like a fresh-shot rattler and
cracks it, suddenly, like a lariat.
Lee hisses and feels Clint's boot on his neck. It creaks.
The fire is hot on his back and rear. The saddle
lying on the buffalo rug
shines in the orange flame-light.
It'll be a long, cold night outside,
but warm in here, for them.
"I want it, boss," Lee whispers.
The tobacco-stained hand, one finger-joint missing,
gently strokes the young gunman's thigh.
"Earn it then."
(His eyes narrow to slits; his teeth clench.)
"Earn your pay." (The pay packet
seems to be growing as Lee fondles it,
thinking about a bonus.)

In the bunkhouse, the new hired hands,
real goodlooking, both of them, but just boys,
have stripped to their longjohns and are fooling around
tying each other up with rawhide by the light of an oil lamp,
thinking about Clint and Lee.

The Loyalty of Igor

Perhaps you would never identify me
with Igor
(he is usually called Igor)
the impetuous, twisted, slow-witted
assistant to the mad scientist
in all those old movies.
But I am much like him.
No matter how many times
his master strikes him,
Igor is always loyal.
He was once a great scientist himself
but after many successful experiments,
one had an unforeseen result and
altered him to his present state.
Eventually of course
his master sacrifices Igor.
He cannot obtain
a better specimen for his experiment,
so poor Igor has to go.
Most of Igor's body is grafted
onto another head and hands. The rest
is convenient ash in an hour-glass.
Soon after, the mad doctor is hunted
down by some enraged townspeople
and done to death
just before his experiments
are about to be successful
to the great benefit of mankind.

Aladdin

I am your genie.
You brought me from the bottle
of my emotions
into your world,
and ordered me
And I obeyed you
My desire was to serve you,
your wish was my command.
And you flourished
Now there is one thing you must know
about a genie
once you have released him
to be your servant always.
It is too painful for him to return
Once you have let out your genie,
you can never put him back in the bottle



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